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Syntax of the moods and tenses of the Gr



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SYNTAX

OF

THE MOODS AND TENSES

OF

THE GREEK VERB.

BY

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P R E F A C E

T O T H E F I F T H E D I T I O N .

SINCE the publication of the second edition of this work in 1865, several changes of expression and many corrections have been made, which it is impossible to enumerate in full. In preparing the fourth edition in 1870, and the fifth edition in 1873, the work has been carefully revised; several sections and notes have been rewritten, and some notes have been added. The only changes which can affect references made to the earlier editions (besides those mentioned on page v.) will be found in § 10, 1, Remark; § 11, Note 7; § 18, 1, Note; § 19, Note 6; § 66, 2, Note 3; § 78, Note; and § 114, 2, Note: these have been added since the second edition was printed. Changes of expression and additions will be found in the Remark before § 12; § 18, 1; § 23, 2, Note 3; § 37, 1; § 45, Note 7 (*a*); § 69, 1; § 70, 1; § 86, Note 1 (*b*); § 88, Remark; and § 89, 2, Note 1 and Remark 1; not to mention others of less importance. The most important change made in the fifth edition will be found in the statement of the classification of conditional sentences (§ 48). This has been adopted to make clearer the position of the present and past "general suppositions" which have the subjunctive and optative in Greek (§ 51), as opposed to the present and past "particular suppositions" which have the simple indicative (§ 49, 1). This distinction of these two classes in protasis is a striking peculiarity of Greek syntax; most languages having a single form of expression for both particular and general conditions here, as the Greek has in other kinds of conditions. I cannot state too distinctly, that the chief peculiarity of my classi-

PREFACE.

fication of conditional sentences consists in treating present and past general conditions as closely allied to ordinary present and past conditions (being actually united with them in one class in most languages, and occasionally even in Greek), and as only remotely connected, at least in sense, with the externally similar forms of future conditions which have the subjunctive and optative. This relation is especially obvious when we see that *εὰν ποιῆ* as a general supposition is occasionally represented by *εἰ ποιεῖ*, whereas *εὰν ποιῆ* in a future condition is equivalent to *εἰ ποιήσει* in the indicative. I have explained this at greater length in the *Philologus*, Vol. XXVIII. pp. 741–745 (Göttingen, 1869), and in a paper read before the American Philological Association in July, 1873. The change in § 48 has made necessary slight changes of expression in § 12; § 13, 1; § 20; § 21, 1; § 49, 1; § 51; § 60; § 61, 1; and § 62. An index to the examples which have been added in the later editions is given on page 242.

HARVARD COLLEGE, September, 1873.

The last-mentioned paper, in which the change in the classification of conditional sentences made in the edition of 1873 is explained and the whole system is defended, may be found in the *Transactions of the American Philological Association* for 1873, and in the *Journal of Philology*, Vol. V., No. 10.

September, 1875.

P R E F A C E

T O T H E S E C O N D E D I T I O N.

IN the first edition of the present work, published in 1860, I attempted to give a plain and practical statement of the principles which govern the relations of the Greek Moods and Tenses. Although many of these principles were established beyond dispute, there were others (and these often the most elementary) upon which scholars had long held the most opposite opinions. Upon many of these latter points I presented new views, which seemed to me to explain the phenomena of the language more satisfactorily than any that had been advanced. The favorable opinion of scholars has confirmed my belief, that some such attempt as I have made was demanded by the rising standard of classical scholarship in this country, and has given me reason to hope that my labor has not been entirely a thankless one.

The progress in grammatical science in this century has been made step by step, like that in every other science; and so it must long continue to be. He who imagines that every important principle of Greek and Latin syntax is as well understood and as clearly defined as the rules for addition and multiplication in Arithmetic, has not yet begun to learn. It is no disparagement of even the highest scholars, therefore, to say that they have left much of the most important work to be done by their successors.

The vague notions so often expressed on the Greek Moods, even by scholars of otherwise high attainments, are in strange contrast with the accuracy demanded by scientific scholarship in other departments. If the study of language is to retain its present place (or indeed any prominent place) in the mental

discipline of youth, it must be conducted on strictly scientific principles, and above all with scientific *accuracy*. On no other ground can we defend the course of elementary grammatical training, which is the basis of all sound classical scholarship. An elementary grammar should be as short as the best scholar can make it, but it should be as accurate as a chapter in Geometry. To those who cannot appreciate the importance of accuracy in scholarship, or even distinguish it from pedantry, to those who cannot see the superiority of the Greek in this respect over Chinese or Choctaw, it is useless to speak; but surely no scholar can fail to see that an accurate knowledge of the uses of the Greek Verb, with its variety of forms, each expressing its peculiar shade of meaning, must be indispensable to one who would understand the marvellous power of the Greek language to express the nicest distinctions of thought.

One great cause of the obscurity which has prevailed on this subject is the tendency of so many scholars to treat Greek syntax metaphysically rather than by the light of common sense. Since Hermann's application of Kant's *Categories of Modality* to the Greek Moods, this metaphysical tendency has been conspicuous in German grammatical treatises, and has affected many of the grammars used in England and America more than is generally supposed. The result of this is seen not merely in the discovery of hidden meanings which no Greek writer ever dreamed of, but more especially in the invention of nice distinctions between similar or even precisely equivalent expressions. A new era was introduced by Madvig, who has earned the lasting gratitude of scholars by his efforts to restore Greek syntax to the dominion of common sense. Madvig is fully justified in boasting that he was the first to give full and correct statements on such elementary matters as the meaning of the Aorist Optative and Infinitive, and the construction of ὅτι and ὅτε in *oratio obliqua*; although Professor Sophocles distinctly recognized the same principles in his Grammar, published later in the same year with Madvig's (1847). I can hardly express my great indebtedness to Madvig's *Syntax der griechischen Sprache*, and to his *Bemerkungen über einige Puncte der griechischen Wortfügungslehre* (in a supplement to the *Philologus*, Vol. II.). The works of this eminent scholar have aided

me not only by the material which they have afforded as a basis for the present work, but also by the valuable suggestions with which they abound.

Next to Madvig, I must acknowledge my obligations to Krüger's *Griechische Sprachlehre*, which has everywhere supplied me with important details and most excellent examples. I have been frequently indebted to the other grammarians, who need not be specially mentioned. Bäumlein's *Untersuchungen über die griechischen Modi* reached me after the printing of the first edition was begun. I have often been indebted to his valuable collection of examples, and have derived many hints from his special criticisms; I regret that I cannot agree with the general principles to which he refers the uses of each mood, especially as his criticisms of the prevailing German theories on this subject are most satisfactory and instructive. I am indebted to the personal advice and suggestions of my learned colleague, Professor Sophocles, in the preparation of both editions, for information which no books could have supplied.

I must acknowledge the following special obligations. The notes on the tenses of the Indicative in Chapter II. are based mainly on Krüger, § 53. The chapters on the Infinitive and Participle are derived chiefly from Madvig's Syntax (Chapters V. and VI.), and partly from Krüger, § 55, § 56. The note on the Future Optative after $\delta\pi\omega\varsigma$, &c. (§ 26, Note 1) contains the substance of Madvig's *Bemerkungen*, pp. 27 – 29; and the account of the various constructions that follow verbs of *hindrance* and *prevention* (§ 95, 2 and 3) is based on the same work, pp. 47 – 66. The statement of the principles of indirect discourse (Chapter IV. Section IV.) was written in nearly its present form before Madvig's Syntax reached me; and I was strongly confirmed in the views there expressed, by finding that they agreed almost exactly with those of Madvig. I was anticipated by him in my statement of the occasional use of the Present Optative to represent the Imperfect, and in my quotation of DEM. in Onet. I. 869, 12 to illustrate it. I am entirely indebted to him, however, for the statement of the important principle explained in § 74, 2.

It remains to state what new material the present work professes to offer to scholars. The most important and most

radical innovation upon the ordinary system will be found in the classification of conditional sentences (§ 48), with its development in the rules that follow. I have explained the grounds of this classification at some length in the *Proceedings of the American Academy*, Vol. VI. p. 363, and will therefore merely allude to them here. The great difficulty (or rather the impossibility) of defining the force of the Subjunctive in protasis as distinguished from the Present Indicative, has arisen from neglect of the distinction between *particular* and *general* suppositions. When this is recognized, the distinction between the Subjunctive and the Present Indicative is seen to be entirely one of time; whereas all the common distinctions based on *possibility*, *certainty*, &c. will apply only to select examples, which of course are easily found to illustrate them. In the first edition, I could not persuade myself to abandon the old doctrines so completely as to exclude the common distinction between the Subjunctive and the Optative in protasis,—that the former implies a “prospect of decision,” while the latter does not. Subsequent experience has convinced me that there is no more distinction between *ἐὰν τοῦτο ποιῆ* and *εἰ τοῦτο ποιοῖ* than between the English *if he shall do this* and *if he should do this*; and I think every one must see that here there is no distinction but that of greater or less vividness of expression. The simple fact that both could be expressed by the Latin *si hoc faciat* is a strong support of this view.

The principles of conditional sentences being first settled, I have attempted to carry out the analogy between these and *conditional relative* sentences more completely. It seems to me that it is only by adopting the classification of conditional sentences which I have given, that the true nature of the analogous relative sentences can be made clear. (See § 60, § 61, § 62.) Upon a right classification of conditional sentences depends also the right understanding of the forms used to express a wish (§ 82, § 83).

The frequent use of the Subjunctive with *ἴνα*, *ὅπως*, &c., after past tenses, instead of the Optative, of which I had never seen a satisfactory explanation, is here explained on the principle of *oratio obliqua*. (See § 44, 2; § 77, 2.) The construction of the Infinitive with verbs like *χρῆν* and *ἔδει*, forming

an apodosis, is explained in the present edition on a new principle, which (it is hoped) will remove many of the difficulties which the old explanation did not reach. (See § 49, 2, Note 3 and Remarks.) In the first edition, the usual distinction between the constructions that follow *οὐ μή* was adopted with hesitation, including Elmsley's punctuation, by which the second person of the Future in prohibitions with *οὐ μή* is made interrogative. In this edition both constructions are explained more satisfactorily upon the same principle. (See § 89, 1 and 2, with Notes and Remarks.) It is hoped that the new statement of the force of the Perfect Infinitive; in § 18, 3, (a) and (b) of this edition, will meet the difficulties which that tense presents. The statement in the former edition was very defective.

It may seem strange to some that no general definitions of the Indicative, Subjunctive, and Optative are attempted in the first chapter. I have rather taken warning from the numerous unsuccessful attempts that have been made to include all the uses of these moods in comprehensive definitions, and have preferred merely to illustrate their various uses by simple examples at the outset, leaving the explanations to their proper place in the book. For one, I am not ashamed to admit that I cannot propose a definition comprehensive enough to include all the examples in § 1, § 2, or § 3, which shall still be limited enough to be called a *definition*.

Besides the special changes already mentioned, the work has been subjected to a thorough revision, so that in many parts the new edition might claim to be an entirely new work.*

* Notwithstanding the changes in the second edition, very few alterations have been made in numbering the paragraphs or notes. The following are the only changes (except a few omissions) which can affect references already made to the first edition: — § 18, 3 is subdivided into (a) and (b); § 18, 3, Rem. takes the place of § 18, 4, Note; § 24, Notes 1 and 2 are rearranged; § 37, Note 2 is omitted, and N. 3 is changed to N. 2; § 45, N. 2 is subdivided into (a) and (b); in § 49, 2, N. 3, the present divisions (c), (d), and (e) were included in (b); § 64, 1 and 2 are rearranged; in § 92, 2, Note 1 is changed to Remark; § 109, N. 9 was included in N. 8.

The following *additions* have been made in the second edition: — § 49, 2, N. 6 (b); § 50, 1, Rem. 2; § 52, 2, Rem.; § 53, N. 4; § 64, Rem. 2; § 65, 3, N. 2; § 65, 4; § 69, 5; § 71, Rem. 2; § 89, 2, Rem. 1 and 2; § 92, 2, N. 1; § 95, 3, Rem.; § 108, N. 4 (b); § 112, 1, Rem.; § 112, 2, Rem.; § 113, Rem. after N. 10. The following have been materially changed in subject or in substance in the second edition: — § 25, 1, N. 5 (b); § 41, N. 4; § 43, Rem.; Remarks 1 and 2 after § 49, 2, N. 3; § 82, Rem. 2; § 89, 2, Notes 1 and 2.

Especially, the collection of examples has been revised and greatly enlarged, with the object of illustrating every variety of each construction from as wide a range of classic authors as possible. An index to these examples (more than 2,300 in number) is added to this edition. This index includes those which are merely cited, as well as those actually quoted, many of the former being quite as important as the latter. In the new edition, the matter printed in the two larger types has been reduced, and made as concise as was consistent with accuracy, while that printed in the smallest type has been greatly increased. It should be understood that only the first-mentioned portion of the work is intended for use as a grammatical text-book, while the notes and remarks in the smallest type are intended only for reference: with this view, the latter are often extended to a greater length than would otherwise be justifiable.

The Dramatists are cited by Dindorf's lines, except the fragments, which follow the numbers in Nauck's edition; Plato, by the pages of Stephanus; and Demosthenes, by Reiske's pages and lines. In the Index to the Examples, however, the sections of Bekker's German editions of Demosthenes have been added in each case, to facilitate reference. Other citations will be easily understood.

CAMBRIDGE, June, 1865.

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CHAPTER I.

GENERAL VIEW OF THE MOODS.

§ 1. THE Greek verb has five Moods, the Indicative, Subjunctive, Optative, Imperative, and Infinitive. The first four, as opposed to the Infinitive, are called *finite* moods.

§ 2. The Indicative is used in simple, absolute assertions; as *γράφει*, *he writes*; *ἔγραψεν*, *he wrote*; *γράψει*, *he will write*; *γέγραφεν*, *he has written*.

The Indicative is used also to express various other relations, which the following examples will illustrate:—

Εἰ τοῦτο ἀληθές ἐστι, χαίρω, *if this is true, I rejoice*. *Εἰ ἔγραψεν, ἦλθον ἀν*, *if he had written, I should have come*. *Εἰ τοῦτο ποιήσει, καλῶς ἔξει*, *if he shall do this, it will be well*. *Ἐπιμελεῖται ὅπως τοῦτο γένηται*, *he takes care that this shall happen*. *Εἴθε με ἔκτεινας, ως μήποτε τοῦτο ἐποίησα*, *O that thou hadst killed me, that I might never have done this!* *Εἴθε τοῦτο ἀληθές ἦν, Ο that this were true*. *Δέγει ως τοῦτο ἀληθές ἐστιν*, *he says that this is true*. *Ἐλπει ὅτι τοῦτο πράξει*, *he said that he would do this*. *Ἐρωτᾷ τί ἔγράψαμεν*, *he asks what we wrote*.

These constructions will be explained in Chapter IV. They are sufficient to show the impossibility of including all the uses of the Indicative in one definition. Any definition which is to include these must be comprehensive enough to include even the Imperfect and Pluperfect Subjunctive in Latin; for *εἰ ἔγραψεν, ἦλθον ἀν* is equivalent to *si scripsisset, venissem*. It would be equally impossible to give a single definition sufficiently precise to be of any use in practice, including all the uses of the Subjunctive or Optative.

§ 3. The various uses of the Subjunctive — in clauses denoting a purpose or object, after *ἵνα*, *μή*, &c.; in conditional, relative, and temporal sentences; and

in certain independent sentences — may be seen by the following examples : —

"Ερχεται ἵνα τοῦτο ἵδη, *he is coming that he may see this.* Φοβεῖται μὴ τοῦτο γένηται, *he fears lest this may happen.* Ἐὰν τοῦτο ποιεῖν βούληται, *if he shall wish to do this, he will be able.* Ὁτι ἀν ποιεῖν βούληται δυνήσεται, *whatever he shall wish to do he will be able (to do).* Ἐάν τι ποιεῖν βούληται, τοῦτο ποιεῖ, *if he (ever) wishes to do anything, he (always) does it.* Ὁ τι ἀν ποιεῖν βούληται ποιεῖ, *whatever he wishes (at any time) to do he (always) does.* Ὁταν τοῦτο ποιεῖν βούληται, δυνήσεται, *when he shall wish to do this, he will be able.* Ὁταν ποιεῖν τι βούληται, ποιεῖ, *whenever he wishes to do anything, he (always) does it.* Ἰωμεν, *let us go.* Μὴ θαυμάσητε, *do not wonder.* Οὐ μὴ τοῦτο γένηται, *this will (surely) not happen.* Τί εἴπω; *what shall I say?*

§ 4. The various uses of the Optative — in clauses denoting a purpose or object after *ἵνα*, *μή*, &c. ; in conditional, relative, and temporal sentences ; in indirect quotations and questions ; and in independent sentences (in apodosis with *ἄν*, or in expressions of a wish) — may be seen by the following examples : —

"Ηλθεν ἵνα τοῦτο ἵδοι, *he came that he might see this.* Ἐφοβεῖτο μὴ τοῦτο γένοιτο, *he feared lest this might happen.* Εἰ τοῦτο ποιεῖν βούλοιτο, δύναιτ' ἄν, *if he should wish to do this, he would be able.* Ὁ τι ποιεῖν βούλοιτο δύναιτ' ἄν, *whatever he should wish to do, he would be able (to do).* Εἴ τι ποιεῖν βούλοιτο, τοῦτ' ἐποίει, *if he (ever) wished to do anything, he (always) did it.* Ὁ τι ποιεῖν βούλοιτο ἐποίει, *whatever he wished (at any time) to do he (always) did.* Ὁτε τοῦτο ποιεῖν βούλοιτο, δύναιτ' ἄν, *whenever he should wish to do this, he would be able.* Ὁτε ποιεῖν τι βούλοιτο, ἐποίει, *whenever he wished to do anything, he (always) did it.* Εἶπεν ὅτι τοῦτο ποιοίη, *he said that he was doing this.* Εἶπεν ὅτι τοῦτο ποιήσειεν, *he said that he had done this.* Εἶπεν ὅτι τοῦτο ποιήσωι, *he said that he would do this.* Ήρώτων τι ποιοίη (ποιήσειεν or ποιήσωι), *they asked what he was doing (had done, or would do).*

Δύναιτ' ἄν τοῦτο ποιεῖν, *he would be able to do this.* Εἴθε μὴ ταῦτα πάσχοιεν, *O that they may not suffer these things!* Ἀπόλοιτο, *may he perish!* Μὴ τοῦτο γένοιτο, *may this not happen!*

NOTE. For a discussion of the relation of the Optative to the Subjunctive, see Appendix.

§ 5. The Imperative is used to express a command, exhortation, entreaty, or prohibition.

§ 6. The Infinitive expresses the simple idea of the

verb without restriction of person or number, and may be considered as a verbal noun with many attributes of a verb.

§ 7. To the Moods may be added the Participle, and the Verbal in *-τέος* or *-τέον*. Both are verbal adjectives.

CHAPTER II.

USE OF THE TENSES.

§ 8. 1. THERE are seven Tenses,—the Present, Imperfect, Perfect, Pluperfect, Aorist, Future, and Future Perfect. The Imperfect and Pluperfect occur only in the Indicative; the Futures are wanting in the Subjunctive and Imperative.

2. These tenses are divided into *primary* and *secondary*; the *primary* tenses being those which refer to *present* or *future* time, and the *secondary* being those which refer to *past* time.

The *primary* tenses of the Indicative are the Present, Perfect, Future, and Future Perfect. The *secondary* tenses are the Imperfect, Pluperfect, and Aorist.

NOTE. This distinction will be more fully explained at the end of this chapter, §§ 31–35.

§ 9. In speaking of the time denoted by any verb, we must distinguish between time which is present, past, or future with reference to the time of the speaker or writer (that is, time *absolutely* present, &c.), and time which is present, past, or future with reference to the time of some other verb with which the verb in question is connected (that is, time *relatively* present, &c.). Thus, when we say *τοῦτο ἀληθές ἔστιν*, *this is true*, *ἔστιν* denotes time present with reference to the time of speak-

ing: but when we say *ἔλεξε τοῦτο ἀληθὲς εἶναι*, or *ἔλεξεν ὅτι τοῦτο ἀληθές ἔστιν* (or *εἴη*), *he said that this was true* (i. e. *he said "this is true"*), we use the Present tense; but this tense here denotes time present with reference to the time of the leading verb, *ἔλεξε*, or time *absolutely* past and only *relatively* present. The same distinction is seen between the Future in *τοῦτο γενήσεται*, *this will happen*, and in *ἔλεξε τοῦτο γενήσεσθαι* or *ὅτι γενήσεται* (*γενήσοιτο*), *he said that this would happen*; where the Future in the first case denotes time *absolutely* future, in the other cases time only *relatively* future, which may even be *absolutely* past. Again, in *τοῦτο ἐγένετο*, *this happened*, the Aorist is absolutely past; but in *ἔλεξε τοῦτο γενέσθαι*, or *ἔλεξεν ὅτι τοῦτο ἐγένετο* (*γένοιτο*), *he said that this had happened*, it denotes time past with reference to the time of *ἔλεξεν*, which makes it *doubly* past.

It is to be noticed as a special distinction between the Greek and English idioms, that the Greek oftener uses its tenses to denote merely *relative* time. Thus, in the examples given above, we translate the Greek Presents *εἶναι* and *ἔστι* after *ἔλεξε* by our Imperfect *was*; the Futures *γενήσεσθαι* and *γενήσεται* by *would happen*; and the Aorists *γενέσθαι* and *ἐγένετο* by *had happened*. This principle is especially observed in the Indicative, Optative, and Infinitive in indirect quotations; in final and object clauses after *ἴva*, *ὅπως*, &c.; and usually in the Participle.

PRESENT AND IMPERFECT.

A. *In the Indicative.*

§ 10. 1. The Present Indicative represents an action as going on now; as *γράφω*, *I write*, or *I am writing*.

REMARK. A single important exception occurs when the Present Indicative in indirect discourse denotes time present relatively to the leading verb. See above, § 9; and § 70, 2.

NOTE 1. As the limits of such an action on either side of the present moment are not defined, the Present may express a *customary* or *repeated* action, or a *general truth*. E. g.

Πλοῖον εἰς Δῆλον Ἀθηναῖοι πέμποντες, *the Athenians send a ship to Delos (every year)*. PLAT. Phaed. 58 A. Τίκτει τοι κόρος ὑβριν, ὅταν κακῷ ὅλβος ἐπηται, *satiety begets insolence, whenever prosperity follows the wicked*. THEOGN. 153. Ἐν χρόνῳ ἀποθίνει τὸ τάρβος ἀνθρώποισιν. AESCH. Agam. 857.

NOTE 2. The Present denotes merely the *continuance* of an action, without reference to its completion: sometimes, however, it is directly implied by the context that the action is *not* to be completed, so that the Present denotes an *attempted* action. Especially, δίδωμι, in the sense *I offer*, and πείθω, *I try to persuade*, are used in this sense. E. g.

Νῦν δ' ἄμα τ' αὐτίκα πολλὰ διδοῖ, *he offers many things*. II. IX, 519. Πείθοντες ὑμᾶς ἐναντία καὶ τοῖς νόμοις καὶ τῷ δικαίῳ ψηφίσασθαι, *they are trying to persuade you to vote contrary both to the laws and to justice*. ISAE. de Cleon. Hered. § 26.

This signification is much more common in the Imperfect. See § 11, N. 2, and the examples.

NOTE 3. The Present is often used with expressions denoting past time, especially πάλαι, in the sense of a Perfect and Present combined. E. g.

Κεῖνον ἵχνεύω πάλαι, *I have been tracking him a long time (and still continue it)*. SOPH. Aj. 20. Οὐ πάλαι σοι λέγω ὅτι ταῦτόν φημι εἶναι; i. e. have I not long ago told you, (and do I not still repeat,) that I call it the same thing? PLAT. Gorg. 489 C. So Πολὺν χρόνον τοῦτο ποιῶ.

So in Latin, *Jam dudum loquor*.

NOTE 4. The Presents ἦκω, *I am come*, and οἴχομαι, *I am gone*, are used in the sense of the Perfect. An approach to the signification of the Perfect is sometimes found in such Presents as φεύγω, in the sense *I am banished*, ἀλισκομαι, *I am captured*, νικάω and κρατέω, *I am victorious*, ἡττάομαι, *I am conquered*, ἀδικέω, *I have been unjust* (*I am ἀδικος*). So ἦκω and ἰκάνω in Homer, with ὅλλυμαι and similar verbs and sometimes τίκτω in the Tragedians. E. g.

Θεμιστοκλῆς ἦκω παρὰ σέ, *I, Themistocles, am come to thee*. THUC. I, 137. Οἴχεται εἰς ἄλλα διαν, *he is gone to the divine sea*. II. XV, 223. Ἰλίου ἀλισκομένου, *Ilium having been captured*. THUC. VI, 2. So HDT. I, 85. Εἰ πάντα ταῦτα ἐλυμάνετο τοῖς ὅλοις, ἔως ἀνέτρεψε, τί Δημοσθένης ἀδικεῖ; DEM. Cor. 32⁷, 1. Πύργων ὀλλαγμένων ἐνινοσὶν ἔβαν, *I embarked after the towers had been destroyed*. EUR. Iph. T. 1108. So ἀνογομένης θύρης, HDT. I, 9. "Ηδε τίκτει σε, *this woman is thy mother*". EUR. Ion. 1560,

NOTE 5. The Greek, like other languages, often allows the use of the Present of such verbs as *I hear, I learn, I say*, even when their action is strictly finished before the moment at which they are used. E. g.

Οἱ Σικελιῶται στασιδξονσιν, ὡς πυνθανόμεθα, *the Sicilians are at discord, as we learn.* THUC. VI, 16. Ἐπὶ πόλεις, ὡς ἐγὼ ἀκοῦαίσθανομαι, μέλλομεν λέναι μεγάλας. THUC. VI, 20.

NOTE 6. The Present *εἰμι, I am going*, through all its moods, is used like a Future. Its compounds are sometimes used in the same sense. (The Poets, especially Homer, sometimes use *εἰμι* as a Present.) E. g.

Σεῦ ὕστερος εἰμ' ὑπὸ γαῖαν, *I shall go.* II. XVIII, 333. Εἰμι πάλιν ἐπ' ἔκεινα, *I shall recur to that.* PLAT. Phaed. 100 B. Ἄλλ' εἴσειμι, σοῦ δὲ οὐ φροντιῶ. ARIST. Nub. 125. Ὡ φίλ', ἐγὼ μὲν ἀπειμι, σύνας καὶ κεῖνα φυλάξων. Od. XVII, 593.

(As Present.) Οἶος δ' ἀστήρ εἰσι μετ' ἀστράσι τυκτὸς ἀμολγῷ, *as a star moves, &c.* II. XXII, 317.

NOTE 7. In animated language the Present often refers to the future, to express *likeness, intention, or danger.* E. g.

Μένομεν ἔως ἀν ἔκαστοι κατὰ πόλεις ληφθῶμεν; *shall we wait?* THUC. VI. 77. Εἰ δέ φησιν οὐτος, δειξάτω, καγὼ καταβαίνω, *and I will take any seat.* DEM. F. L. 351, 4. Σὺ εἰ ὁ ἐρχόμενος, η ἔτερον προσδοκῶμεν; *art thou he that should come, or do we look for another?* MATTH. Evang. XI, 3. Ἀπόλλυμαι, *I shall perish.* (See § 17, N. 6.)

2. The Present is often used in narration for the Aorist, to give a more lively statement of a past event. This is called the Historic Present. E. g.

Βουλὴν ἐπιτεχνᾶται ὅπως μὴ ἀλισθεῖεν Ἀθηναῖοι, *he contrives a plan to prevent the Athenians from collecting.* II DT. I, 63. Κελεύει πέμψαι ἄνδρας ἀποστέλλονται οὖν, καὶ περὶ αὐτῶν ὁ Θημιστοκλῆς κρύφα πέμπει. THUC. I, 91. Δαρείου καὶ Παρυσάτιδος παῖδες γίγνονται δύο. XEN. An. I, 1, 1.

NOTE. The Historic Present is not found in Homer.

§ 11. The Imperfect represents an action as going on in past time; as *ἔγραφον, I was writing.*

NOTE 1. The Imperfect is thus a Present transferred to the past, and it retains all the peculiarities of the Present

which are not inconsistent with the change to past time. Thus the Imperfect denotes *customary* or *repeated* action, as opposed to the Aorist, which denotes the *simple occurrence* of an action. (See § 19, N. 2.) E. g.

Ἐπὶ Κέκροπος ἡ Ἀττικὴ κατὰ πόλεις ὥκεῖτο, καὶ οὐ ξυνήεσαν βουλευσόμενοι. ἀλλ’ αὐτοὶ ἔκαστοι ἐπολίτεύοντο καὶ ἐβούλευοντο. Ἐπειδὴ δὲ Θησεὺς ἐβασίλευσεν, ἐς τὴν νῦν πόλιν οὖσαν ξυνώκισε πάντας.

THUC. II, 15. (Here the Imperfects refer to the state of the country or the customs, the Aorists to single actions; ἐβασίλευσε, became king, ξυνώκισε, collected into one state.)

NOTE 2. The Imperfect, like the Present (§ 10, N. 2), sometimes denotes *attempted* action, being in this case strictly an *Imperfect* tense. So especially ἐδίδονν and ἐπειθον. E. g.

Φίλιππος Ἀλόννησον ἐδίδον, Philip offered Halonnesus (lit. tried to give it). AESCH. Cor. § 83. *Ἐκαστος ἐπειθεν αὐτὸν ὑποστῆναι τὴν ἀρχήν, each one tried to persuade him to undertake the command.* XEN. An. VI, 1, 19. *Κῦμα ἵστατ’ ἀειρόμενον, κατὰ δ’ ἥρεε Πηλείωνα, and was about to overpower the son of Peleus.* II. XXI, 327. *Ἐμισθοῦντο παρ’ οὐκ ἐκδιδόντος τὴν αὐλήν, he tried to hire the yard of one who refused to let it.* HDT. I, 68. *Πέμψαντες ἐς Σάρδις χρυσὸν ὡνέοντο, they wanted to buy gold.* HDT. I, 69. *Ἐπεθύμησε τῆς χλανίδος, καὶ αὐτὴν προσελθών ἀνέετο, he tried to buy it.* HDT. III, 139. *Ἄ επράσσετο οὐκ ἐγένετο, what was attempted did not happen.* THUC. VI, 74. So προσετίθει, she wanted to add. ARIST. Nub. 63.

NOTE 3. When the Present has the force of the Perfect (§ 10, 1, N. 4), the Imperfect has regularly the force of a Pluperfect. (See § 17, N. 3). E. g.

Ο ὅχλος κατὰ θέαν ἦκεν, the crowd were come to look on. THUC. VI, 31. *Ἐπεὶ φέρεις νηὶ Πύλονδε, after thou wast gone by ship to Pylos.* Od. XVI, 24.

NOTE 4. The Imperfect sometimes denotes *likeness, intention, or danger* in past time. (See § 10, 1, N. 7.) E. g.

Ἐπειδὴ τῷ ψεύδεσθαι ἀπώλλυτο, when he was on the point of ruin through his deceit. ANTIIPHON. de Caed. Herod. § 37. *Καὶ ταῦτα οὐ θυησκε τέκνου, ἀπωλλύμην δὲ ἐγώ, and my children were about to die, and I was about to perish.* EUR. Herc. F. 538.

NOTE 5. The Imperfect is sometimes found in simple narration, where the Aorist would be expected, especially in Homer. The meaning of the verb often makes it indifferent which of the two is used. Thus βαίνον and βῆ are used without any perceptible difference in Il. I, 437, 439; so βάλλετο and βάλετο, II, 43, 45; θήκεν and τίθει, XXIII, 653, 656; δῶκε and δίδον, VII, 303, 305; ἐλιπεν and λείπε, II, 106, 107; compare also μίστυλον and ὄπτησαν, I, 465, 466.

Herodotus and Thucydides use ἔλεγον and ἐκέλευον as Aorists. Compare ἔλεγον, THUC. I, 72, with εἴπον and ἔλεξε, I, 79.

NOTE 6. The Imperfect sometimes expresses a *fact*, which is either the result of a previous discussion, or one that is just recognized as a fact by the speaker or writer, having previously been denied, overlooked, or misunderstood. In the latter case, the particle ἄρα is often joined to the verb. E. g.

⁷Ω πόποι, οὐκ ἄρα πάντα νοήμονες οὐδὲ δίκαιοι ἡσαν Φαιήκων ἡγήτορες ἡδὲ μέδοντες, i. e. *they are not, as I once imagined.* Od. XIII, 209. Οὐκ ἄρα μοῦνον ἔην ἐρίδων γένος, ἀλλ' ἐπὶ γαῖαν εἰσὶ δύο, *there is not after all merely one race of discords, but there are two on earth.* HES. Op. 1. "Οδ' ἡν ἄρα ὁ ξυλλαβών με, *this is then the one who seized me.* SOPH. Phil. 978. Οὐ σὺ μόνος ἄρ' ἡσθ' ἔποψι; *are you not then the only epos (as I thought)?* ARIST. Av. 280. ⁷Ην μουσικὴ ἀντίστροφος τῆς γυμναστικῆς, εἰ μέμνησαι, *music then (as we proved) corresponds to gymnastics.* PLAT. Rep. VII, 522 A. Διαφθεροῦμεν ἐκεῖνο, ὃ τῷ μὲν δικαίῳ βέλτιον ἐγίγνετο, τῷ δὲ ἀδίκῳ ἀπώλλυτο, *we shall destroy that which (as we proved) becomes better by justice and is ruined by injustice.* PLAT. Crit. 47 D. ⁷Αρ' οὐ τόδε ἡν τὸ δένδρον, ἐφ' ὅπερ ἥγεις ἡμᾶς; *is not this after all the tree to which you were bringing us?* PLAT. Phaedr. 230 A.

NOTE 7. The Greek sometimes uses an idiom like the English *he was the one who did it* for *he is the one who did it*: as ἦν ὁ τὴν γνώμην ταύτην εἰπών Πείσανδρος, THUC. VIII, 68; τίς ἦν ὁ βοηθός ταῖς Βυζαντίοις καὶ σώσας αὐτούς; DEM. Cor. 255, 2. (See Note 6.)

B. The Present in the Dependent Moods.

REMARK. The distinction of time which marks the Present and Aorist in the Indicative is retained in the Optative and Infinitive of indirect discourse, and usually in the Participles.

But in all other constructions, this distinction of time disappears in the dependent moods, and the Present and Aorist differ only in this, that the Present denotes a *continued* or *repeated* action, while the Aorist denotes the *simple occurrence* of an action, the time being determined by the construction. In these cases the Present and Aorist are the tenses chiefly used; the Perfect is seldom required (§ 18, 1, N.), and the Future is exceptional (§ 27, Notes). It must be remembered that the Greek distinction between the Present and Aorist in the Subjunctive and Optative is one which the Latin could not express; the Present, for example, being the only form found in the Latin Subjunctive to express a condition which the Greek can express by the Present or Aorist Optative, and sometimes by the Present or Aorist Subjunctive, each with some

peculiar meaning. Thus *εἰ τοῦτο ποιοῖη*, *if he should do this (habitually)*, *εἰ ποιήσειε*, *(simply) if he should do this*, and sometimes *ἔὰν τοῦτο ποιῆ* (or *ποιήσῃ*), *if he (ever) does this*, may each be translated by *si hoc faciat*.

This distinction, although in general strictly observed, was sometimes neglected even by the best authors : we occasionally find, for example, the Present Subjunctive where the Aorist would have expressed the idea more exactly, and *vice versa*. In other examples the two seem to be used in nearly the same sense. (See XEN. Cyr. V, 5, 13.) These are to be considered merely as exceptions ; when, however, the Aorist is wanting, as in *εἰμί*, the Present regularly takes the place of both.

§ 12. The Present Subjunctive denotes a *continued* or *repeated* action, the time of which is determined as follows : —

(a.) In clauses denoting a *purpose* after *ἴνα*, *ὅπως*, &c., or the object of *fear* after *μή*, it refers to time *future* relatively to that of the leading verb.

(b.) In conditional sentences, — in ordinary protasis (§ 50, 1), the Subjunctive refers simply to the future ; if the supposition is *general* (depending on a verb of *present* time which expresses a repeated action or a general truth), the Subjunctive is indefinite in its time, but is expressed in English by the Present. This applies also to all conditional relative and temporal sentences.

(c.) In independent sentences (in exhortations, prohibitions, questions of doubt, &c.) the Subjunctive refers to the future. E. g.

(a.) *Δοκεῖ μοι κατακαῦσαι τὰς ἄμάξας, ἵνα μὴ τὰ ζεύγη ἡμῶν στρατηγῆ, ἀλλὰ πορευώμεθα ὅπῃ ἀν τῇ στρατιᾷ συμφέρῃ*, *it seems good to me to burn the wagons, that our beasts of burden may not be our generals, and that we may go on whithersoever it may be best for the army.* XEN. An. III, 2, 27. *Καὶ γὰρ βασιλεὺς αἴρεται, οὐχ ἵνα ἔαυτοῦ καλῶς ἐπιμελῆται, ἀλλ’ ἵνα καὶ οἱ ἐλόμενοι δέ αὐτὸν εὐπράττωσι.* XEN. Mem. III, 2, 3.

(b.) **Αν δέ τις ἀνθιστῆται, πειρασόμεθα χειροῦσθαι, but if any one shall stand opposed to us, we will try to subdue him.* XEN. An.

VIII, 3, 11. Καν πόλεμος ἔ, ἔως ἀν ἐπ' αλλον ἔχωμεν στρατεύεσθαι, σοῦ τε καὶ τῶν σῶν ἀφεξόμεθα, and if there shall be war, so long as we shall be able, &c. Id. Hell. IV, 1, 38. Ἀλλ' ὅ ἀν γιγνώσκω βέλτιστα ἐρῶ, but I will speak as I shall think best. THUC. VI, 9. Οὐς ἀν βουλῇ ποιήσασθαι φίλους, ἀγαθόν τι λέγε περὶ αὐτῶν πρὸς τοὺς ἀπαγγέλλοντας, whomsoever you shall wish, &c. ISOC. Demon. p. 9 C. § 33. Απας λόγος, ἀν ἀπῇ τὰ πράγματα, μάταιόν τι φαίνεται καὶ κενάν, all speech, if (wherever) needs are wanting, appears vain and useless. DEM. Ol. II, 21, 20. Συμμαχεῖν τούτοις ἐβέλουσιν ἀπαντες, οὐς ἀν ὁρῶσι παρεσκευασμένους, all are willing to be allied to those whom they see prepared. Id. Phil. I, 42, 1.

(c.) Πειθώμεθα πάντες· φεύγωμεν σὺν νησὶ φίλην ἐσ πατρίδα γαῖαν, let us all be persuaded; let us fly, &c. II. II, 139. Τί φῶ; τί δρῶ; what shall I say? what shall I do? Πῶς οὖν περὶ τούτων ποιῶμεν; how then shall we act about this? PLAT. Phileb. 63 A.

See other examples under the rules in Chapter IV.

§ 13. 1. The Present Optative, when it is not in indirect discourse, denotes a *continued* or *repeated* action, the time of which is determined as follows:—

(a.) In clauses denoting a *purpose* after *ἴνα*, *ὅπως*, &c., or the object of *fear* after *μή*, it refers to time *future* relatively to that of the leading verb.

(b.) In conditional sentences,— in ordinary protasis (§ 50, 2), the Optative refers to the *future* (only more vaguely than the Subjunctive); if the supposition is *general* (depending on a verb of *past* time which expresses a repeated action or general truth), the Optative refers to indefinite past time. This applies also to all conditional relative and temporal sentences.

(c.) In independent sentences (that is, in expressions of a wish, and in Apodosis with *ἄν*) the Optative refers to the *future*. E. g.

(a.) Τούτου ἐπεθύμει, ἵνα εὖ πράττοι, he desired this in order that he might be in prosperity. Ἐφοβεῖτο μὴ τοῦτο ποιοῖεν, he feared lest they should do this (habitually). Δῆλος ἦν ἐπιθυμῶν ἄρχειν, ὅπως πλείω λαμβάνοι, ἐπιθυμῶν δὲ τιμάσθαι, ἵνα πλείω κερδαίνοι· φίλος τε ἐβούλετο εἶναι τοῖς μέγιστα δυναμένοις, ἵνα ἀδικῶν μὴ διδοῖη δίκην. XEN. An. II, 6, 21. (Here the Aorist Optative would have referred to *single acts* of receiving, getting gain, and suffering punishment, while the present refers to a *succession* of cases, and to a *whole course* of conduct.)

(b.) Οὐ γὰρ ἀν ἐπαινοίη με, εἰ ἐξελαύνοιμι τοὺς εὐεργέτας, for he would not praise me, if I should banish my benefactors. XEN. An. VII, 7, 11. Εἴης φορητὸς οὐκ ἀν, εἰ πράσσοις καλῶς, you would not be durable, if you should be in prosperity (at any time). AESCH. Prom. 979. Πῶς γὰρ ἀν τις, ἢ γε μὴ ἐπίστατο, ταῦτα σοφὸς εἴη; for how could any one be wise in that which he did not understand? (i. e. εἰ τινα μὴ ἐπίστατο.) XEN. Mem. IV, 6, 7. Ἐλλ' εἰ τι μὴ φέροιμεν, ὥτρυνεν φέρειν, but if we neglected to bring anything, he always exhorted us to bring it. EUR. Alc. 755. Οὐκ ἀπελείπετο ἔτι αὐτοῦ, εἰ μὴ τι ἀναγκαῖον εἴη, he never left him, unless there was some necessity for it. XEN. Mem. IV, 2, 40. Ὁπότε Εὐαγόραν ὄρφεν, ἴφοβούντο, whenever they saw Evagoras, they were afraid. ISOC. Evag. 193 D. § 24.

(c.) Εἴθε τοῦτο εἴη (utinam sit), O that this may be. Εἴθε μὴ ταῦτα πάσχοιεν, may they not suffer these things (habitually). But εἴθε μὴ πάθοιεν, may τιγ not suffer (in a single case). See examples of Apodosis with ἀν above, under (b).

See other examples under the rules in Chapter IV.

2. In indirect quotations and questions, each tense of the Optative denotes the same time, *relatively* to the leading verb, which the tense (of any mood) which it represents denoted in the direct discourse. (See § 69, 1.)

(a.) If therefore the Present Optative represents a Present Indicative of the direct discourse, it denotes a continued or repeated action, *contemporary* with that of the leading verb (that is, *relatively* present). E. g.

Περικλῆς προηγόρευε, ὅτι Ἀρχίδαμος οἱ ξένοις εἴη, Pericles announced that Archidamus was his friend (i. e. he said ξένοις μοι ἔστιν). THUC. II, 13. Ἐγνωσαν ὅτι κενὸς ὁ φόβος εἴη, they learned that their fear was groundless (i. e. they learned κενὸς ἔστιν). XEN. An. II, 2, 21. Ἐπυνθάνετο εἰ οἰκοῖτο ἡ χώρα, he asked whether the country was inhabited (i. e. he asked the question, Is the country inhabited?). XEN. Cyr. IV, 4, 4.

(b.) But if it represents a Present Subjunctive of the direct discourse, it denotes a continued or repeated action, which is *future* with reference to the leading verb. E. g.

Κλέαρχος ἐβούλεύετο, εἰ πέμποιέν τινας ἢ πάντες ἵστεν. Clearchus was deliberating whether they should send a few, or should all go. XEN. An. I. 10, 5. (The question was, πέμπωμέν τινας ἢ πάντες ἵστεν; shall we send a few, or shall we all go? See § 88.)

REMARK. Examples of the Present Optative representing the

Present Indicative or Subjunctive in a dependent clause of the direct discourse, to which the same principles apply, may be found under § 74, 1.

NOTE 1 It will be seen, by a comparison of the examples under (a) and (b), that an ambiguity may sometimes arise from uncertainty whether the Optative stands for the Present Indicative or for the Present Subjunctive in a *question of doubt* (§ 88). Thus *ἥγνονν ὅ τι ποιοῦν* might mean *they knew not what they were doing* (the Optative representing *τι ποιοῦμεν*; *what are we doing?*) or *they knew not what to do* (the Optative representing *τι ποιῶμεν*; *what shall we do?*). The context must decide in each case. See § 71.

NOTE 2. In the few instances in which the Present Optative in indirect quotations represents the *Imperfect* of the direct discourse, it of course denotes time *past* relatively to the leading verb. See § 70, 2, N. 1 (b).

§ 14. The Present Imperative refers to a continued or repeated action in *future* time; as *φεῦγε*, *begone*; *χαιρόντων*, *let them rejoice*; *μὴ νομίζετε*, *do not believe*.

§ 15. The Present Infinitive has three distinct uses:—

1. First, in its *ordinary* use (either with or without the article), whenever it is not in indirect discourse, it denotes a continued or repeated action *without regard to time*, unless its time is specially defined by the context. E. g.

"*Ἔξεστι μένειν*, *it is possible to remain*. '*Ἔξεσται τοῦτο ποιεῖν*, *it will be possible to do this*. *Δέομαι ὑμῶν μένειν*, *I beg you to remain*. *Τι τὸ καλῶν ἔτ' αὐτὸν ἔσται βαδίζειν ὅποι βούλεται*, *what will there be to prevent him from going whither he pleases?* DEM. Ol. I, 12, 22. '*Ἐκέλευστα αὐτὸν τοῦτο ποιεῖν*, *I commanded him to do this*. '*Ἐβούλετο σοφὸς εἶναι*, *he wished to be wise*. *Δεινός ἔστι λέγειν*, *he is skilled in speaking*. "*Ωρα βαδίζειν*, *it is time to be going*. *Πᾶν ποιοῦσιν, ὥστε δίκην μὴ διδόναι*, *they do everything, so as to avoid being punished*. PLAT. Gorg. 479 C. *Τὸ μὲν οὖν ἐπιτιμᾶν ἵστως φῆσαι τις ἀν ῥάδιον εἶναι, τὸ δ' ὅ τι δεῖ πράττειν ἀποφαίνεσθαι, τοῦτ' εἶναι συμβούλον*, *some one may say that finding fault is easy, but that showing what ought to be done is the duty of an adviser*. DEM. Ol. I, 13, 27. (Here *ἐπιτιμᾶν*, *ἀποφαίνεσθαι*, and *πράττειν* belong under this rule; *εἶναι* in both cases belongs under § 15, 2.) *Οὐ πλεο-*

νεξίας ἔνεκεν ταῦτ' ἔπραξεν, ἀλλὰ τῷ δικαιότερα τοὺς Θηβαῖος ή ὑμας ἀξιοῦν, *he did this not from love of gain, but because of the Thebans making juster demands than you.* DEM. Phil. II, 69, 6. Ἐτειχίσθη δὲ Ἀταλάντη νῆσος, τοῦ μὴ λγοτὰς κακουργεῖν τὴν Εὐβοιαν, *in order to prevent pirates from ravaging Euboea.* THUC. II, 32.

REMARK. The Infinitive in this its ordinary use has usually no more reference to *time* than any verbal noun, and the distinction of *tense* therefore disappears, the Present differing from the Aorist only by expressing a *continued* or *repeated* action. An Infinitive which *in itself* has no reference to time may, however, be referred to some particular time, like any other verbal noun, by the verb on which it depends, by some particle like *ώστε* or *πρίν*, or by some other word in the sentence. Thus *ώστε* denoting a *purpose* refers the Infinitive to the future: the Infinitive without *ώστε* expressing a *purpose* is likewise future. After a large class of verbs, as those of *commanding, advising, desiring, asking, &c.*, whose signification points to the future, the Infinitive necessarily denotes relative future time. (For an irregular use of the Future Infinitive after such verbs, see § 27, N. 2.) The time denoted by the Infinitive in any of these constructions must be carefully distinguished from that which it denotes in indirect discourse (§ 15, 2), where its tense is fully preserved.

NOTE 1. For a discussion of the Infinitive with the article and a subject, with reference to its time, see Appendix, II.

NOTE 2. *Χράω, ἀναιρέω, θεσπίζω*, and other verbs signifying *to give an oracular response*, are sometimes followed by the Present (as well as the Aorist) Infinitive, where we might expect the Future on the principle of indirect discourse (§ 15, 2, N. 1). These verbs here take the ordinary construction of verbs of *commanding, advising, and warning.* E. g.

Λέγεται δὲ Ἀλκμαίωνι τὸν Ἀπόλλω ταύτην τὴν γῆν χρῆσαι οἰκεῖν, *it is said that Apollo gave a response to Alcmaeon that he should inhabit this land.* THUC. II, 102. The Future is sometimes found. For the Aorist, see § 23, 1, N. 2.

2. Secondly, the Present Infinitive in indirect discourse is used to represent a Present Indicative of the direct discourse, and therefore denotes a continued or repeated action, which is *contemporary* with that of the leading verb, that is, *relatively present.* E. g.

Φησὶ γράφειν, *he says that he is writing;* ἔφη γράφειν, *he said that he was writing* (i. e. he said “*I am writing*”); φήσει γράφειν, *he will say that he is (then) writing.* Ἀρρωστεῖν προφασίζεται, *he pretends that he is sick.* Ἐξώμοσεν ἀρρωστεῖν τουτονί, *he took his oath that this man was sick.* DEM. F. L. 379, 15 and 17. Οὐκ ἔφη αὐτὸς ἀλλ' ἔκεινον στρατηγεῖν, *he said that not he himself, but Nicias,*

was general, i. e. he said, *οὐκ ἔγώ αὐτὸς ἀλλ' ἐκεῖνος στρατηγεῖ* THUC. IV, 28. For the Present Infinitive with *ἄν* (not included here), see § 41.

NOTE 1. The Infinitive is said to stand in *indirect discourse*, with its tenses thus corresponding to the same tenses of the Indicative only when it depends upon verbs implying *thought* or the *expression of thought* (*verba sentiendi et declarandi*), and when *also* the thought, as originally conceived, would have been expressed by some tense of the Indicative, which the corresponding tense of the Infinitive can represent. Thus verbs of *commanding*, *wishing*, and others enumerated in § 92, 1, although they may imply thought, yet never introduce an indirect quotation in the sense here intended, as an Infinitive after them never stands for an Indicative, but is merely the ordinary Infinitive used as a verbal noun, without any definite time. See § 73, 1, Remark; where the principle is stated in full, so as to include all the tenses and the Infinitive with *ἄν*.

NOTE 2. Verbs and expressions signifying *to hope*, *to expect*, *to promise*, and the like, after which the *Future* Infinitive stands regularly in indirect discourse (as representing a Future Indicative of the direct discourse), sometimes take the Present or the Aorist Infinitive. E. g.

‘Ωμολόγεις καθ' ἡμῶν πολιτεύεσθαι, *you agreed to live according to us (the laws)*. PLAT. Crit. 52 C. Εὑνέθου πολιτεύεσθαι. Id. 52 D. Προσταγαγὼν ἔγγυητὰς ἡ μὴν πορεύεσθαι, *having giving securities that he would go*. XEN. Cyr. VI, 2, 39. Ἐλπίζει δυνατὸς εἶναι ἄρχειν, *he hopes to be able to rule*. PLAT. Rep. IX, 573 C. (But in HDT. I, 30, Ἐλπίζων εἶναι ὀλβιώτατος ἐπειρώτα, means, *he asked, trusting that he was*, εἶναι being a regular Present Infinitive of indirect discourse. So I. 22, Ἐλπίζων . . . εἶναι καὶ τὸν λεῶν τετρύσθαι.)

In these cases the Infinitive seems to be used nearly as in § 15, 1, without regard to time. The Greek makes no more distinction than the English between Ἐλπίζει τοῦτο ποιεῖν, *he hopes to do this*, and Ἐλπίζει τοῦτο ποιήσειν, *he hopes that he shall do this*. Compare φαμὲν τοῦτον ὡμολογηκέναι ταῦτα ποιήσειν with φάσκοντές σε ὡμολογηκέναι πολιτεύεσθαι. PLAT. Crit. 51 E and 52 D. The Future, however, is the regular form (§ 27, N. 3). For the Aorist, see § 23, 2, N. 2.

NOTE 3. Even verbs of *saying* and *thinking*, — as λέγω, when it signifies *to command*, and δοκεῖ, *it seems good*, — may be followed by the ordinary Infinitive of § 15, 1, referring to the future. Εἶπον is very seldom followed by the Infinitive, except when it signifies *to command*. (See § 92, 2, N. 1.) The context must distinguish these cases from indirect quotations. E. g.

Τούτοις ἔλεγον πλεῖν, *I told them to sail*. DEM. F. L. 388, 4. (Τούτους ἔλεγον πλεῖν would mean *I said that they were sailing*.) Εἶπὼν μηδένα παριέναι εἰς τὴν ἀκρόπολιν, *having given orders that no*

one should pass into the citadel. XEN. Hell. V, 2, 29. Δοκεῖ ἡμῖν τοῦτο ποιεῖν, it pleases us to do this. (But δοκεῖ μοι ἥμᾶς τοῦτο ποιεῖν means it seems to me that you are doing this, by § 15, 2.) *Εδοξε in the sense it was resolved, introducing a resolution or enactment, is followed by the Present or Aorist (not Future) Infinitive.

3. Thirdly, the Present Infinitive belongs also to the *Imperfect*, and is used in indirect discourse to represent an Imperfect Indicative of the direct discourse. It here denotes continued or repeated action which is *past* with reference to the leading verb, thus supplying the want of an Imperfect Infinitive. E. g.

Τίνας οὖν εὐχὰς ὑπολαμβάνετ' εὐχεσθαι τὸν Φίλιππον ὅτ' ἔσπενδεν; what prayers then do you suppose Philip made when he was pouring the libations? DEM. F. L. 381, 10. (Here the temporal clause ὅτ' ἔσπενδεν shows the past time denoted by εὐχεσθαι.) Πότερ' οἴεσθε πλέον Φωκέας Θηβαῖων ἢ Φίλιππον ὑμῶν κρατεῖν τῷ πολέμῳ; do you think that the superiority of the Phocians over the Thebans, or that of Philip over you, was the greater in the war (the war being then past)? DEM. F. L. 387, 6. (Here the direct discourse would be ἔκρατουν and ἔκρατει.) Πῶς γὰρ οἴεσθε δυσχερῶς ἀκούειν Ὀλυνθίους, εἴ τις τι λέγοι κατὰ Φιλίππου κατ' ἔκεινους τοὺς χρόνους, ὅτ' Ἀνθεμοῦντα αὐτοῖς ἀφίει, κ. τ. λ.; . . . ἀρα προσδοκᾶν αὐτοὺς τοιαῦτα πείσεσθαι (sc. οἴεσθε); . . . ἀρ' οἴεσθε, ὅτε τοὺς τυράννους ἔξεβαλλε, (τοὺς Θετταλοὺς) προσδοκᾶν κ. τ. λ.; for how unwillingly do you think the Olynthians used to hear it, if any one said anything against Philip in those times when he was ceding Anthemus to them, &c.? Do you think they were expecting to suffer such things? Do you think that the Thessalians, when he was expelling the despots, were expecting, &c.? DEM. Phil. II, p. 70, 25 to p. 71, 12. (The direct discourse here was πῶς . . . ἥκουον, εἴ . . . λέγοι; and προσεδόκων;) Καὶ γὰρ τὸν ἐπὶ τῶν προγόνων ἥμῶν λέγοντας ἀκούω τούτῳ τῷ ἔθει χρῆσθαι, I hear that they used to follow this custom. DEM. Ol. III, 34, 17. Τὰ μὲν πρὸ Ἐλληνος οὐδὲ εἶναι ἢ ἐπίκλησις αὗτη (sc. δοκεῖ), in the times before Hellen this name does not appear to have even existed. THUC. I, 3. Again, in the same sentence of Thucydides, παρέχεσθαι, to have furnished. Μετὰ ταῦτα ἔφη σφᾶς μὲν δειπνεῖν, τὸν δὲ Σωκράτη οὐκ εἰσιέναι τὸν οὖν Ἀγάθωνα πολλάκις κελεύειν μεταπέμψασθαι τὸν Σωκράτη, ἐδὲ οὐκ ἐᾶν. PLAT. Symp. 175 C. (He said, ἐδειπνοῦμεν, ὁ δε Σ. οὐκ εἰσήγει· ὁ οὖν Ἀ. ἐκέλευεν . . . ἐγώ δὲ οὐκ εἴων.) Συντυχεῖν γὰρ (ἔφη) Ἀτρεστίδα παρὰ Φιλίππου πορευομένῳ, καὶ μετ' αὐτοῦ γύναια καὶ παιδάρια βαδίζειν, for he said that he had met (Aor.) Atrestidas coming from Philip, and that there were walking with him, &c. DEM. F. L. 439, 3. Τοῦτ' ἐγώ φημι δεῖν ἐμὲ μὴ λαθεῖν, I say that this ought not to have escaped my notice. DEM. Cor. 291, 27. (The direct discourse here was τοῦτ' ἐδει ἐμὲ μὴ λαθεῖν. § 49, 2, N. 3.)

For the Imperfect Participle, see § 16, 2.

REMARK 1. This use of the Present of the Infinitive as an Imperfect cannot be too carefully distinguished from its ordinary use after past tenses, where we translate it by the Imperfect, as in *ἔλεγε τὸ στράτευμα μάχεσθαι*, *he said that the army was fighting*. But here *μάχεσθαι* refers to time *present*, relatively to *ἔλεγε*; whereas, if it had been used as an Imperfect, it would have referred to time *past* relatively to *ἔλεγε*, as in *ἔλεγε τὸ στράτευμα τῇ προτεραίᾳ μάχεσθαι*, *he said that the army had been fighting on the day before*. In the former case the direct discourse was *μάχεται*, in the latter it was *ἔμάχετο*. Such an Imperfect Infinitive differs from the Aorist in the same construction only by expressing a continued or repeated action (as in the Indicative): it gives, in fact, the only means of representing in the Infinitive what is usually expressed by *λέγει ὅτι ἐποίει*, *he says that he was doing*, differing from *λέγει ὅτι ἐποίησεν*, *he says that he did*. (For the rare use of the Present Optative to represent the Imperfect in the same way, see § 70, 2, N. 1, (b).) It must be observed, that this construction is never used unless the context makes it certain that the Infinitive represents an Imperfect and not a Present, so that no ambiguity can arise. See the examples.

REMARK 2. This important distinction between the ordinary Present Infinitive referring to the past (when it takes its time from a past tense on which it depends), and the same tense used as an Imperfect and referring to the past by its *own* signification, seems to be overlooked by those who would call the former also a case of Imperfect Infinitive. But in the former case *ἔφη τοῦτο ποιεῖν* is translated *he said that he was doing this* merely to suit the English idiom, whereas the Greeks used the Present because the time was to be *present* (relatively to *ἔφη*), the direct discourse being *τοῦτο ποιῶ*: in the other case, however, *ἔφη τοῦτο ποιεῖν τῇ προτεραίᾳ*, *he said that he had been doing this the day before*, the Greeks used *ποιεῖν* as a regular Imperfect (relatively to *ἔφη*), the direct discourse being *τοῦτο ἐποίουν*. So in Latin (Cic. Phil. VIII, 10), Q. Scaevolam memoria teneo bello Marsico, cum esset summa senectute, quotidie facere omnibus conveniendi potestatem sui. So (Cic. de Off. I, 30), Q. Maximum accepimus facile celare, taceare, dissimilare, insidiari, praeripere hostium consilia.

The frequency of such constructions and their principle have been often overlooked, from the fact that they occur only when the context prevents all possible ambiguity.

16. 1. The Present Participle regularly refers to a continued or repeated action, which is *contemporary* with that of the leading verb. E. g.

Τοῦτο ποιοῦσιν νομίζοντες κ. τ. λ., *they do this because they think*, &c. *Ἐποίουν νομίζοντες*, *they were doing it in the thought*, &c. *Ἐποίησαν νομίζοντες*, *they did it because they thought*, &c. *Ιλοιή-*

σουσιν νομίζοντες, *they will do it in the thought*, &c. *Ταῦτ' ἐπράχθη Κίνωνος στρατηγοῦντος*, *these things were done when Conon was general*. ISOC. Evag. p. 200 C. § 56. (*Στρατηγοῦντος* is present relatively to *ἐπράχθη*.) *Καὶ τοιάντα πράττων τι ἐποίει*; *and in doing such things what was he doing?* DEM. Phil. III, 114, 20.

NOTE. When the Present Participle is used like an ordinary Adjective or Substantive (as in § 108), it occasionally refers to time *absolutely* present, even when the leading verb is not present. This must always be denoted by an adverb like *νῦν*, or by something else in the context. E. g.

Τὴν νῦν Βοιωτίαν καλούμενην φέκησαν, *they settled in the country now called Boeotia*. THUC. I, 12. *Οἱ τοίνυν Φίλιππος ἔξι ἀρχῆς, οὐπεὶ Διοπείθους στρατηγοῦντος*, *οὐδὲ τῶν δυντῶν ἐν Χερρονήσῳ νῦν ἀπεσταλμένων, Σέρρειον καὶ Δορίσκον ἐλάμβανε*, *Philip then in the beginning, when Diopetides was not yet general, and when the soldiers who ARE NOW in the Chersonese had not yet been sent out, seized upon Serrium and Doriscus*. DEM. Phil. III, 114, 15. (Here *στρατηγοῦντος* is present to the time of *ἐλάμβανε*, while *δυντῶν* is present to the time of speaking.)

2. The Present Participle is also used as an Imperfect, like the Present Infinitive. With the Participle this use is not confined (as it is with the Infinitive) to indirect discourse. E. g.

Οἱ συμπρεσβεύοντες καὶ παρόντες καταμαρτυρήσουσιν, *those who were his colleagues on the embassy and who were present will testify*. DEM. F. L. 381, 5. (Here the embassy is referred to as a well-known event in the past.) *Φαίνεται γὰρ ἡ νῦν Ἑλλὰς καλούμενη οὐ πάλαι βεβαίως οἰκουμένη, ἀλλὰ μεταναστάσεις τε οὖσαι τὰ πρότερα, καὶ ῥᾳδίως ἔκαστοι τὴν ἑαυτῶν ἀπολείποντες*, i. e. *the following things are evident, 'Ελλὰς οὐ πάλαι βεβαίως φέκετο, ἀλλὰ μεταναστάσεις ἥσαν, καὶ ἔκαστοι τὴν ἑαυτῶν ἀπέλειπον*. THUC. I, 2. *Οἶδα τὸν Σωκράτην δεικνύντα τοῖς ξυνοῦσιν ἑαυτὸν καλὸν κάγαθὸν δύντα*. *Οἶδα δὲ κάκείνω σωφρονοῦντες, ἔστε Σωκράτει συνήστην*. XEN. Mem. I, 2, 18. (The direct discourse here was *ἔδεικνυ* and *ἔστωφρονείτην*.)

The principles stated in § 15, 3, with Remarks (cf. § 73, 1) in regard to the Present Infinitive used as an Imperfect apply equally to the Participle.

REMARK. The rules for the time of the Infinitive and Participle given in this chapter do not include the Infinitive and Participle with *ἄν*. For these see Chapter III. § 41.

PERFECT AND PLUPERFECT.

A. *In the Indicative.*

§ 17. 1. The Perfect represents an action as already finished at the *present* time ; as *γέγραφα*, *I have written* (that is, *my writing is now finished*).

2. The Pluperfect represents an^o action as already finished at some specified *past* time ; as *έγεγράφειν*, *I had written* (that is, *my writing was finished at some specified past time*).

NOTE 1. The consideration that the Perfect, although it implies the performance of the action in past time, yet *states* only that it *stands completed* at the *present* time, will explain why the Perfect is classed with the Present and Future among the *primary* tenses, that is, the tenses of *present or future time*.

NOTE 2. The Perfect Indicative and the Pluperfect may be expressed by the Perfect Participle with the Present or Imperfect of *εἰμί*. Here, however, each part of the compound generally retains its own signification, so that this form expresses more fully the continuance of the *result* of the action down to the *present* time (in the case of the Perfect), and down to the *past* time referred to (in the case of the Pluperfect). E. g.

Πεποιηκώς ἔστιν (or *ἡν*), *he is* (or *was*) *in the condition of having done*, — *he has done* (or *had done*). *Ἐμοῦ οἱ νόμοι οὐ μόνον ἀπεγνωκέτες εἰσὶ μὴ ἀδικεῖν, ἀλλὰ καὶ κεκελευκότες ταύτην τὴν δίκην λαμβάνειν*, *it is the laws which have not only acquitted me of injustice, but have commanded me to inflict this punishment*. LYS. de Morte Erat. p. 95, 4. § 34. *Οὐρανὸς γεγονώς ἔστι τε καὶ ἔτ' ἔσται*, *heaven has been formed (and still exists), and will still continue*. PLAT. Tim. 31 B.

REMARK. The latter part of Note 2 of course does not apply to cases where the compound form is the only one in use, as in the third person plural of the Perfect and Pluperfect Passive and Middle of mute and liquid verbs.

On the other hand, the simple form very often implies the continuance of the result of the action down to the present time, or down to a specified past time ; but not so distinctly as the compound form, and *not necessarily*. (See the last two examples.) E. g.

Ἐπιμελῶσ οἱ θεοὶ δων οἱ ἀνθρώποι δέονται κατεσκευάκασιν, *the Gods have carefully provided what men need*. XEN. Mem. IV, 3, 3. *Τῶν ποιητῶν τινες ὑποθήκας καταλελοιπασιν*, *some of the poets have left us maxims*. ISOC. Nicocl. p. 15 B. § 3. *Ακήκοα μὲν τοῦνομα*,

μνημονεύω δ' οὐ. *I have heard the name; but I do not remember it.* PLAT. Theaet. 144 B. "Α σοι τύχη κέχρηκε, ταῦτ' ἀφείλετο, Fortune has taken back what she has lent you. MENAND. Frag. Incert. No. 41.

NOTE 3. The Perfect of many verbs has the signification of a Present, which is usually explained by the peculiar meaning of these verbs. Thus θνήσκειν, *to die*, τεθνηκέναι, *to be dead*; καλεῖν, *to call*, κεκλησθαι, *to be called or named*; γίγνεσθαι, *to become*, γεγονέναι, *to be*; μιμησκειν, *to remind*, μεμνησθαι, *to remember*; οἶδα (novi), *I know*; &c.

The Pluperfect of such verbs has the signification of the Imperfect; as οἶδα, *I know*, ἤδειν, *I knew*. (§ 29, N. 5.)

NOTE 4. In Homer and Herodotus the Pluperfect is sometimes found in nearly the same sense as the Aorist. E. g.

Βεβλήκει γλουτὸν κατὰ δεξιόν. IL. V, 66. (Here two Aorists follow, referring to the same time as βεβλήκει.) Ταῦτα ὡς ἐπίθυοτο, ὥρμέατο βοηθέεω, *when they heard this, they started to carry aid.* HDT. IX, 61. "Αλλοι δὲ ἡγεμόνας ἔχοντες ὥρμέατο ἐπὶ τὸ ιρόν. HDT VIII, 35.

NOTE 5. In epistles, the Perfect and Aorist are sometimes used where we might expect the Present, the writer transferring himself to the time of the reader. E. g.

'Απέσταλκά σοι τόνδε τὸν λόγον, *I send you this speech.* ISOC. DEMON. § 2. Μετ' Ἀρταβάζου, ὃν σοι ἐπεμψα, πράσσε. THUC. I, 129. (Here ὃν ἐπεμψα refers to the man who was to carry the letter.) So *scripsi* in Latin.

NOTE 6. The perfect sometimes refers to the future, to denote the certainty or likelihood that an action will immediately take place, in a sense similar to that of the Present (§ 10, N. 7), but with more emphasis, as the change in time is greater. E. g.

"Ωστ' εἴ με τόξων ἐγκρατήσαισθησεται, ὅλωλα, *I shall perish at once.* SOPH. Phil. 75. Καν τοῦτο νικῶμεν, πάνθ' ἡμῖν πεποίηται. XEN. AN. I, 8, 12. So *perii* in Latin.

The Pluperfect can express the same certainty or likelihood transferred to the past.

B. Perfect in the Dependent Moods.

§ 18. As the Perfect Indicative represents an act as finished at the *present* time, so the Perfect of any of the dependent moods represents an act as *finished* at the time (present, past, or future) at which the Present of that mood would represent it as *going on*.

1. The Perfect Subjunctive and Optative are very often expressed in the active, and almost always in the passive and middle, by the Perfect Participle with $\hat{\omega}$ and $\epsilon'\hat{\eta}\nu$; and can always be resolved into these. Their time, therefore, in each case, can be seen by applying the principles stated in §§ 12 and 13 to the $\hat{\omega}$ or $\epsilon'\hat{\eta}\nu$. Where the Present would denote *future* time, the Perfect denotes *future-perfect* time. E. g.

Tò χρόνον γεγενῆσθαι πολὺν δέδοικα μή τινα λήθην ὑμῖν πεποιήκη, *I fear lest the fact that a long time has passed may (when you come to decide the case) prove to have caused in you some forgetfulness.* DEM. F. L. 342, 10. (Μὴ ποιῆ would mean *lest it may cause*, the time being the same as before.) *Χρὴ αὐτὰ [ἃ τελευτήσαντα ἐκάτερον περιμένει] ἀκοῦσαι, ἵνα τελέως ἐκάτερος αὐτῶν ἀπειλήφῃ τὰ ὀφειλόμενα, we must hear what awaits each of them after death, that (when we have finished) each may have fully received his deserts.* PLAT. Rep. X, 614 A. *Τοὺς μὲν ἄλλους, καν δεδωκότες ὁσιν εὐθύνας, τὴν ἀειδογίαν ὁρῶ προτεινομένους, I see that other men, even if they have already given their accounts, — i. e. even if they are (in the state of) persons who have given their accounts, — always offer a perpetual reckoning.* DEM. F. L. 341, 14. *Ἄνδρειόν γε πάνυ νομίζομεν, ὃς ἀν πεπλήγη πατέρα, we always consider one who has beaten his father very manly.* ARIST. Av. 1350. *Νόμον θήσειν μηδεὶ τῶν Ἑλλήνων ὑμᾶς βοηθεῖν ὃς ἀν μὴ πρότερος βεβοηθηκάς ὑμῖν ἦ, i. e. to assist no one who shall not previously have assisted you.* DEM. F. L. 345, 28. (*Ος ἀν μὴ πρότερος βοηθῇ would mean *who shall not previously assist you*. The Aorist *βοηθήσῃ* would differ very little from the Perfect. See § 20, N. 2.)

**Εδεισαν μὴ λύστα ἡμῖν ἐμπεπτώκοι, they feared lest madness might prove to have fallen upon us.* XEN. An. V, 7, 26. (Μὴ ἐμπίπτοι would mean *lest it might fall upon us.*) *Πῶς οὐκ ἀν οἰκτρότατα πάντων ἐγώ πεπονθὼς εἴην, εἰ ἐμὲ ψηφίσαντο εἴναι ξένον; how should I not have suffered the most pitiable of all things, if they should vote me to be an alien?* DEM. Eubul. 1312, 17. (This could have been expressed, with a very slight difference in meaning, *πῶς οὐ*

.... πεπονθὼς ἔσομαι, *Fut. Perf.*, *ἐὰν ψηφίσωνται; how shall I not have suffered, &c.*) *Εἰ διοῦν πεπονθὼς ἐκάτερος ἡμῶν εἴη, οὐ καὶ ἀμφότεροι ἀν τοῦτο πεπόνθοιμεν; if each of us should have suffered anything whatsoever, would not both of us have suffered it?* PLAT. Hipp. M. 301 A. *Οὐκ ἀν διὰ τοῦτο γ' εἰεν οὐκ εὐθὺς δεδωκότες, this, at least, cannot be the reason why they did not pay it at once; i. e. they would not (on inquiry) prove to have not paid it on this account.* DEM. Onet. I, 867, 1. So SOPH. Oed. T. 840. **Ἐλεγε ὅσα ἀγαθὰ Κῦρος Πέρσας πεποιήκοι, he told how many services Cyrus had done the Persians.* HDT. III, 75. (Πεποιήκοι here represents *πεποίκης* of the direct discourse.) *Οὗτοι ἔλεγον ὡς πεντακόσιοι αὐτοῖς εἴησαν ἐκ τοῦ Πειραιῶς δεδεκασμένοι. Lys in Philocr. p. 182, § 12. (Here the direct discourse was πεντακόσιοι εἰσιν δεδεκασμένοι.)*

NOTE. The Perfect Subjunctive in protasis (§ 50, 1) corresponds exactly to the Latin Future Perfect Indicative; but the Greek seldom uses this cumbrous Perfect, preferring the less precise Aorist (§ 20, N. 2). The Perfect Optative, in both protasis and apodosis, corresponds to the Latin Perfect Subjunctive, but is seldom used.

The Perfect Optative can seldom be accurately expressed in English. For when we use the English forms *would have suffered* and *should have suffered* to translate the Perfect Optative, these are merely vaguer expressions for *will* and *shall have suffered*. (See the examples above.) *I should have suffered* is commonly past in English, being equivalent to *ἔπαθον ἦν*; but here it is future, and is therefore liable to be misunderstood. There is no more reference to past time, however, in the Perfect Optative with *ἦν*, than there is in the Future Perfect Indicative in such expressions as *μάτην ἔμαι κεκλαύσεται*, *I shall have had my whipping for nothing* (referring to one received in his boyhood); ARIST. Nub. 1436.

2. The Perfect Imperative may express a command that something just done or about to be done shall be *decisive* and *final*. It is thus equivalent to the Perfect Participle with the Imperative of *εἴμι*. E. g.

Ταῦτα μὲν δὴ ταύτη εἰρήσθω, *let so much have been thus said*, i. e. *let what has been thus said be sufficient*. PLAT. Crat. 401 D. But δῆμος δὲ εἰρήσθω ὅτι, κ. τ. λ., *still let as much as this (which follows) be said (once for all)*, *that*, &c. PLAT. Rep. X, 607 C. Περὶ τῶν ἴδιων τεῦτά μοι προειρήσθω, *let this have been said (once for all) by way of introduction*. ISOC. Paneg. p. 43 D. § 14. Ταῦτα πεπαισθω τε ὑμῖν, καὶ ἵσως ικανῶς ἔχει, *let this be the end of the play*, &c. PLAT. Euthyd. 278 D. Τετάχθω ὑμῖν κατὰ δημοκρατίαν ὁ τοιοῦτος ἀνήρ, *let such a man remain where we have placed him*, &c. PLAT. Rep. VIII, 561 E. Ἀπειργάσθω δὴ ὑμῖν ἦτη ἡ πολιτεία, *let now this be a sufficient description of this form of government*. Id. 553 A. Μέχρι τοῦδε ὡρίσθω ὑμῶν ἡ Βραδυτής, *at this point let the limit of your sluggishness be fixed*. THUC. I, 71.

This use seems to be confined to the *third person singular* of the passive and middle. The *third person plural* in the same sense could be expressed by the Perfect Participle with the Imperative of *εἴμι*, as in PLAT. Rep. VI, 502 A: οὗτοι τοίνυν τοῦτο πεπεισμένοι ἔστων, *grant then that these have been persuaded of this*.

NOTE 1. On this principle the Perfect Imperative is used in mathematical language, to imply that something is to be considered as proved or assumed *once for all*, or that lines drawn or points fixed are to remain as data for a following demonstration. E. g.

Εἰλήφθω ἐπὶ τῆς ΑΒ τυχὸν σημεῖον τὸ Δ, καὶ ἀφηρήσθω ἀπὸ τῆς ΑΓ τῇ ΑΔ ἵση ἡ ΑΕ, *let any point Δ be (assumed as) taken in the line AB, and AE equal to AD as cut off from AG* EUCL. I, Pr. 9.

NOTE 2. The Perfect Imperative of the *second* person is rare; when it is used, it seems to be a little more emphatic than the Present or Aorist. E. g.

**Ἡὲ σὺ τόνδε δέδεξο.* Π. V, 228. *Μὴ πεφόβησθε.* THUC. VI, 17. *Μόνον σὺ ἡμῖν πιστὰ θεῶν πεποιησο καὶ δεξιὰν δός, only make us (immediately and once for all) solemn pledges and give the right hand.* XEN. Cyt. IV, 2, 7. *Πέπαυσο, stop! not another word!* DEM. Timoc. 721, 6.

NOTE 3. In verbs whose Perfect has the force of a Present (§ 17, N. 3) the Perfect Imperative is the ordinary form, as *μέμνησο, κεκλήσθω, ἔστατω, τεθνάτω, ἤστω.* The Perfect Imperative *active* seems to have been used only in such verbs. Occasionally we find the periphrastic form with the Participle and *εἰμί*, as *ἔστω ξυμβεβηκυῖα.* PLAT. Leg. V, 736 B.

3. (a.) The Perfect Infinitive in indirect discourse represents a Perfect Indicative of the direct discourse, and therefore denotes an action which is *finished* at the time of the leading verb. E. g.

Φησὶ τοῦτο πεπραχέναι, he says that he has done this; ἔφη τοῦτο πεπραχέναι, he said that he had done this; φῆσει τοῦτο πεπραχέναι, he will say that he has done this (the direct discourse in each case being πέπραχα). **Ἐφη χρήμαθ' ἔαντῳ τοὺς Θηβαίους ἐπικεκηρυχέναι, he said that the Thebans had offered a reward for his seizure.* DEM. F. L. 347, 26. In ARIST. Nub. 1277, *προσκεκλήσθαι μοι δοκεῖς* (according to MSS. Rav. & Ven.), *you seem to me to be sure to be summoned to court (to be as good as already summoned)*, the Infinitive represents a Perfect Indicative referring to the future (§ 17, N. 6). So *κεκωλύσθαι ἔδοκει.* THUC. II, 8.

(b.) In other constructions the Perfect Infinitive represents an act as *finished* at the time at which the Present in the same construction would represent it as *going on* (§ 15, 1). E. g.

Οὐ βούλεύεσθαι ἔτι ὥρα, ἀλλὰ βεβουλεῦσθαι. τῆς γὰρ ἐπιούσης νυκτὸς πάντα ταῦτα δέ πεπράχθαι, it is no longer time to be deliberating, but (it is time) to have finished deliberating; for all this must be done (and finished) within the coming night. PLAT. Crit. 46 A. *Καὶ μὴν περὶ ὧν γε προσετάξατε . . . προσήκει διώκηκέναι, and it is his duty to have attended (during his absence) to the business about which you gave him instructions.* DEM. F. L. 342, 28. (This refers to an ambassador presenting his accounts on his return.) *Ξυνετύγχανε πολλαχοῦ διὰ τὴν στενοχωρίαν τὰ μὲν ἀλλοις ἐμβεβληκέναι τὰ δ' αὐτοὺς ἐμβεβλῆσθαι, δύο τε περὶ μίαν . . . ξυνηρτῆσθαι, it often befell them to have made an attack on one side and (at the same time) to have been attacked themselves on the*

other, &c. THUC. VII, 70. Ἀνάγκη γὰρ τὰ μὲν μέγιστρ' αὐτῶν ἥδη κατακεχρῆσθαι μικρὰ δέ τινα παραλελεῖφθαι, for it must be that the most important subjects have been used up, and that only unimportant ones have been left. ISOC. Pan. p. 55 D. § 74. Οὐκ ἥθελον ἐμβαίνειν διὰ τὸ καταπεπλῆχθαι τῇ ἥσσῃ, they were unwilling to embark on account of having been terrified by the defeat. THUC. VII, 72. Τὸ γὰρ πολλὰ ἀπολωλεκέναι κατὰ τὸν πόλεμον τῆς ἡμετέρας ἀμελείας ἦν τις θείη δικαίωσ, τὸ δὲ μήτε πάλαι τοῦτο πεπονθέναι πεφηνέναι τέ τινα ἡμῖν συμμαχίαν τούτων ἀντίρροπον, τῆς παρ' ἐκείνων εὐνοίας εὐεργέτημ' ἦν ἔγωγε θείην, for our having lost many things during the war any one might justly charge upon our neglect; but our never having suffered this before and the fact that an alliance has now appeared to us to make up for these losses I should consider a benefaction, &c. DEM. Ol. I, 12, 3. (Compare γεγενῆσθαι in the first example under § 18, 1.) Ἐφθασαν παροικοδομήσαντες, ὥστε οὐκέτι μήτε αὐτοὶ κωλύεσθαι ὑπ' αὐτῶν, ἐκείνους τε καὶ παντάπασιν ἀπεστερηκέναι σφᾶς ἀποτειχίσαι, i. e. they carried their own wall beyond that of the Athenians, so as no longer to be themselves interfered with by them, and so as to have effectually prevented them, &c. THUC. VII, 6. Ἐπεμελήθη καὶ τῶν λοιπῶν, ὥστε τῶν παρόντων τοῖς ἀνθρώποις ἀγαθῶν μηδὲν μὲν ἀνευ τῆς πόλεως εἶναι, τὰ δὲ πλεῖστα διὰ ταύτην γεγενῆσθαι. ISOC. Pan. p. 48 B. § 38. Τοιαῦτα καὶ τοσαῦτα κατεσκεύασαν ἡμῖν, ὥστε μηδενὶ τῶν ἐπιγιγνομένων ὑπερβολὴν λελεῖφθαι, they made such and so great acquisitions as to have no possibility of surpassing them left to any one who should come after them. DEM. Ol. III, 35, 18. Δίδομεν αὐτοῖς προῖκα συγκεκόφθαι, we allow them to have cut us up for nothing (i. e. we make no account of their having done so). ARIST. Nub. 1426.

NOTE. The Perfect Infinitive is sometimes used like the Perfect Imperative (§ 18, 2), signifying that the action is to be *decisive* and *permanent*, and sometimes it seems to be merely more emphatic than the Present or Aorist Infinitive. E. g.

Ἐπον τὴν θύραν κεκλεῖσθαι, they ordered that the door should be shut and remain so. XEN. Hell. V, 4, 7. Βούλόμενος ἀγῶνι καὶ δικαστηρίῳ μοι διωρίσθαι παρ' ὑμῖν ὅτι τάναντία ἐμοὶ καὶ τούτοις πέπρακται, i. e. wishing to have it definitely and once for all settled in your minds. DEM. F. L. 410, 28. Θελούσας πρὸς πύλαις πεπτωκέναι, eager to fall before the gates. AESCH. Sept. 462. Ἡλαυνεν ἐπὶ τοὺς Μένωνος, ὥστ' ἐκείνους ἐκπεπλῆχθαι καὶ τρέχειν ἐπὶ τὰ ὅπλα, he marched against the soldiers of Menon, so that they were (once for all) thoroughly frightened and ran to arms. XEN. An. I, 5, 13. (Here ἐκπεπλῆχθαι is merely more emphatic than the Present would have been.)

REMARK. The Perfect Infinitive belongs also to the Pluperfect, and is occasionally used to represent that tense in indirect discourse. This occurs chiefly (perhaps only) when the Infinitive is modified by *ἄν*. See the first example under § 41, 2.

4. The Perfect Participle in all its uses refers to an

action as already *finished* at the time of the leading verb. E. g.

Ἐπαινοῦσι τοὺς εἰρηκότας, they praise those who have spoken.
Ἐπήνεσαν τοὺς εἰρηκότας, they praised those who had spoken.
Ἐπαινέσοντι τοὺς εἰρηκότας, they will praise those who have (then) spoken. *Ἐπέδειξα οὐδὲν ἀληθὲς ἀπήγγελκότα (Αἰσχίνη), I showed that Aeschines had announced nothing that was true (i. e. I showed, οὐδὲν ἀληθὲς ἀπήγγελκεν).* DEM. F. L. 396, 30.

AORIST.

A. In the Indicative.

§ 19. The Aorist Indicative expresses the simple *momentary occurrence* of an action in past time; as *ἔγραψα, I wrote.*

This fundamental idea of *simple occurrence* remains the essential characteristic of the Aorist through all the dependent moods, however indefinite they may be in regard to time.

NOTE 1. The Aorist of verbs which denote a *state* or *condition* generally expresses the *entrance into* that state or condition. E. g.

Βασιλέύω, I am king, ἐβασιλευσα, I became king; ἥρχω, I hold office, ἥρξα, I obtained office; πλούτω, ἐπλούτησα, I became rich. Τῇ ἀληθείᾳ συνώκει καὶ οὐδέπω ἀπολέλοιπεν ἀλλὰ παρὰ ζώντος Τιμοκράτους ἔκεινῳ συνώκησε, she was his wife in good faith, and has not even yet been divorced; but she went to live with him, &c. DEM. Onet. I, 873, 8.

NOTE 2. The Aorist differs from the Imperfect by denoting the *momentary occurrence* of an action or state, while the Imperfect denotes a *continuance* or *repetition* of the same action or state. This is especially obvious in the verbs mentioned in Note 1, as *ἐβασιλευον, ἥρχον, ἐπλούτον, I was king, held office, was rich.* (See especially the last example under N. 1.) The Aorist is therefore the tense most common in narration, the Imperfect in description. The Aorist may sometimes refer to a series of repetitions; but it refers to them *collectively*, as a single whole, while the Imperfect refers to them *separately*, as individuals. So the Aorist may even refer to a continued action, if (as a whole) it is viewed as a *single event* in past time. E. g.

Ἐγώ δὲ ἦλθον, εἶδον, ἐνίκησα, I came, I saw, I conquered (Veni, vid', visi) APP. Bell. Civ. II, 91. So *ἐβασιλευσε δέκα*

ἢ η may be used to mean *he had a reign of ten years* (which is now viewed as a single past event); whereas ἔβασιλενε δέκα ἔτη would mean *he continued to reign ten years*.

NOTE 3. The distinction between the Imperfect and Aorist was sometimes neglected, especially by the older writers. See § 11, Note 5.

NOTE 4. (a.) The Aorist is sometimes found where we should expect the Perfect or the Pluperfect; the action being simply referred to the past, without the more exact specification afforded by the Perfect and Pluperfect. E. g.

Τῶν οἰκετῶν οὐδένα κατέλιπεν, ἀλλ' ἀπαντα πέπρακεν. ΑΕ-
ΣΗΙΝ. Timarch. § 99. Ἐτράποντο ἐς τὸν Πάνορμον, ὅθενπερ ἀνηγά-
γοντο, *they turned towards Panormus, whence they had set sail.*
ΤΗΣC. ΙΙ, 92. Κύρου δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς ἡς αὐτὸν
πατράπην ἐποίησεν, *of which he had once made him satrap.* ΧΕΝ.
An. I, 1, 2.

(b.) Especially the Aorist is generally used, even where we should expect the Pluperfect, after particles of time like ἐπει, ἐπειδή, ὡς (*when*), ὅτε, ἔως, πρίν, &c. E. g.

Ἐπειδὴ ἐτελεύτησε Δαρεῖος καὶ κατέστη Ἀρταξέρξης, *after Darius had died and Artaxerxes had become established.* ΧΕΝ. An. I, 3.
Οὐ πρόσθεν ἐξενεγκεῖν ἐτόλμησαν πρὸς ἡμᾶς πόλεμον, πρὶν τοὺς
στρατηγοὺς ἡμῶν συνέλαβον, *before they had seized our generals.*
ΧΕΝ. An. III, 2, 29. Οἱ δ' ὅτε δὴ λιμένος πολυβενθέος ἐντὸς ἵκοντο,
when they had entered. ΙΙ. I, 432. So in Latin, *postquam venit, after he had come.*

NOTE 5. The Aorist is sometimes used in colloquial language by the poets (especially the dramatists), when a momentary action, which is *just taking place*, is to be expressed as if it had already happened. E. g.

Ἐπήνεστ' ἔργον καὶ πρόνοιαν ἦν ἔθου, *I must approve your act.* &c.
ΣΟΡΗ. Aj. 536. Ἡσθην ἀπειλαῖς, ἐγέλασα ψολοκομπίαις, *I am amused by your threats, I cannot help laughing,* &c. ΑΡΙΣΤ. Eq. 696.

NOTE 6. The Aorist sometimes refers vividly to the future, like the Present or Perfect (§ 10, N. 7; § 17, N. 6); as ἀπωλόμην εἰ με λείψεις, *I perish if you leave me,* ΕΥΡ. Alc. 386.

So in questions with τί οὐ expressing surprise that something is not already done, and implying an exhortation to do it; as τί οὖν οὐ διηγήσω; *why then do you not tell us the story?* ΠΛΑΤ. Prot. 310 A. See also τί οὖν οὐκ ἐκαλέσαμεν; Prot. 317 D.

B. Aorist in the Dependent Moods.

REMARK. The Aorist of the dependent moods differs from the Present as is explained in the Remark before § 12.

§ 20. The Aorist Subjunctive denotes a *single* or *momentary* action, the time of which is determined by the rules that apply to the time of the Present Subjunctive, § 12:—

That is, in clauses denoting a *purpose* or *object*, after *ἴνα*, *μή*, &c., it refers to time *future* relatively to the leading verb; in conditional sentences (including conditional relative and temporal sentences),—in ordinary protasis (§ 50, 1), the Subjunctive refers to the *future*; in general suppositions after verbs of present time (§ 51), it refers to indefinite time represented as *present*. In independent sentences it refers to the *future*. E. g.

Δέδοικα μὴ ἐπιλαθώ μεθα τῆς οἴκαδε ὁδοῦ, *I fear lest we may forget the road home.* XEN. An. III, 2, 25. Διαγοεῖται τὴν γέφυραν λύσαι, ὡς μὴ διαβῆτε ἀλλ' ἀποληφθῆτε, *he intends to destroy the bridge, that you may not pass over but be caught.* Id. II, 4, 17. *Ην τὴν εἰρήνην ποιήσω μεθα, μετὰ πολλῆς ἀσφαλείας τὴν πόλιν οἰκήσομεν, *if we shall make the peace, &c.* ISOC. Pac. p. 163 A. § 20. 'Ος ἀν εἰπω πειθώμεθα, *let us obey as I shall direct.* II. IX, 704. *Ην ἐγγὺς ἔλθη θάνατος, οὐδεὶς βούλεται θνήσκειν, *if death comes near (the moment that death comes near), no one wants to die.* EUR. Alc. 671. *Ον μὲν ἀν ἵδη ἀγάπτα (sc. ὁ κύων), χαλεπάνει· ὅν δὲ ἀν γνώριμον (sc. ἵδη), ἀσπάζεται, i. e. *whomsoever the dog sees (at any time).* PLAT. Rep. II, 376 A. Ἀναλογισώ μεθα τὰ ώμολογημένα ἡμῖν, *let us enumerate the points which have been conceded by us.* PLAT. Prot. 332 D. Μηδὲν φοβηθῆς, *fear not (in this case).* (But μηδὲν φοβοῦ, *be not timid.*) Τί ποιήσω; *what shall I do (in a single case)?* (But τί ποιῶ; *what shall I do (generally)?*) Οὐ μὴ τοῦτο εἴπης, *you will not say this.* Οὐ μὴ γένηται, *it will not happen.* So in the Homeric οὐδὲ ἵδωμαι, *nor shall I ever see.*

See other examples under the rules in Chapter IV.

NOTE 1. When the Aorist Subjunctive depends on *ἐπειδάν* (*ἐπάν*, *ἐπήν*), *after that*, it is referred by the meaning of the particle to a moment of time that *precedes* the action of the leading verb, so that *ἐπειδὰν τοῦτο ἵδω*, *ἔλευσομαι* means *after I shall have seen this, I will come*; and *ἐπειδὰν τοῦτο ἵδω*, *ἀπέρχομαι*, *after I have seen this, I (always) depart.* In such cases it is to be translated by our *Future Perfect*, when the leading verb is future; and by our *Perfect*, when the leading verb denotes a *general truth* and is translated by the *Present*. As the Subjunctive in this construction can never depend

upon a verb expressing simply *present* time, it is obvious that it can never refer to time absolutely *past*: we use the *Perfect* Indicative in translating such Aorists after verbs expressing general truths, merely because we use the *Present* in translating the leading verb, although that is properly not merely *present*, but *general* in its time.

In like manner, after *ἔως*, *πρίν*, and other particles signifying *until*, *before that*, and even after the relative pronoun or *ἔάν*, the Aorist Subjunctive may be translated by our Future Perfect or Perfect, when the context shows that it refers to a moment of time *preceding* that of the leading verb. E. g.

Χρὴ δέ, ὅταν μὲν τιθῆσθε τοὺς νόμους, ὅποιοι τινές εἰσιν σκοπεῖν, ἐπειδὰν δὲ θῆσθε, φυλάττειν καὶ χρῆσθαι, while you are enacting laws, you must look to see of what kind they are; but after you have enacted them, you must guard and use them. DEM. Mid. 525, 11 (Here the Present *τιθῆσθε* after *ὅταν*, while, refers to an action continuing through the time of the leading verb; but *θῆσθε* after *ἐπειδὰν*, after that, refers to time *past* relatively to the leading verb.) Ταῦτα, ἐπειδὰν περὶ τοῦ γένους εἴπω, τότε, ἀν βούλησθε ἀκούειν, ἐρῶ, when I shall have spoken about my birth, then, if you desire to hear, I will speak of these things. DEM. Eubul. 1303, 25. (Here the Aorist *εἴπω*, though absolutely future, denotes time *past* with reference to *ἐρῶ*.) Ἐπειδὰν διαπράξωμαι ἀ δέομαι, ηξω, when I shall have accomplished what I desire, I will come. XEN. An. II, 3, 29. Ἐπειδὰν δὲ κρύψωσι γῆ, ἀνήρ γρημένος ὑπὸ τῆς πόλεως λέγει ἐπ' αὐτοῖς ἔπαινον τὸν πρέποντα, when they have covered them with earth, &c. THUC. II, 34. Ἔως ἀν σώζηται τὸ σκάφος, τότε χρὴ προθύμους εἶναι. ἐπειδὰν δὲ ἡ θάλαττα ὑπέρσχη, μάταιος ἡ σπουδή, as long as it remains in safety (Present);—but the moment that the sea has overwhelmed it (Aorist). DEM. Phil. III, 128, 22. Ἔως ἀν ἐκμάθης, ἔχ ἐλπίδα, until you have learnt fully, have hope. SOPH. O. T. 834. Μία δὲ κλίνη κενὴ φέρεται τῶν ἀφανῶν, οἱ ἀν μὴ εὑρεθῶσιν ἐσ ἀναίρεσιν, and one bier is always carried empty, in honor of the missing, whose bodies have not been found. THUC. II, 34. Τίς διανοεῖται, ἀ ἀλλοι τῇ ἀρετῇ καταπράξωσι, τούτων ἴστομοιρεῖν; who ever thinks of having an equal share in those things which others by their valor have acquired? XEN. Cyr. II, 3, 5. Πάνθ' ὅσ' ἀν ἐκ πολέμου γιγνομένης εἰρήνης προέθη, ταῦτα τοῖς ἀμελήσασιν ἀπόλλυται, all things which are (or have been) abandoned when peace is made are always lost to those who abandoned them. DEM. F. L. 388, 9. Ἡν δ' ἄρα καὶ τον πείρα σφαλῶσιν, ἀντελπίσαντες ἄλλα ἐπλήρωσαν τὴν χρείαν, if they have been disappointed in anything, they always supply the deficiency, &c. THUC. I, 70. (See § 30, 1.) Οὐχὶ παύσομαι, πρὶν ἀν σε τῶν σῶν κύοιον στήσω τέκνων, I will not cease before I have (shall have) made you master of your children. SOPH. O. C.

1040. *Μή στέναξε πρὶν μάθης, do not groan until you have heard.* SOPH. Phil. 917.

NOTE 2. The use of the Aorist Subjunctive mentioned in Note 1 sometimes seems to approach very near to that of the Perfect Subjunctive (§ 18, 1); and we often translate both by the same tense in English. But with the Perfect, the idea of an action *completed* at the time referred to is expressed by the tense of the verb, without aid from any particle or from the context; with the Aorist, the idea of relative past time can come *only* from the particle or the context. (See § 18, 1, Note.) E. g.

**Οὐ μὲν ἀν ἵδη ἀγνῶτα (ό κύων), χαλεπαίνει. ὅν δὲ ἀν γνώριμον (ιδη), ἀσπάζεται, καν μηδὲν πώποτε ὑπ' αὐτοῦ ἀγαθὸν πεπόνθη, whomsoever he sees whom he knows, he fawns upon, even if he has hitherto received no kindness from him. PLAT. Rep. II, 376 A. Compare this with ἔαν ἀγαθόν τι πάθη ὑπό τινος, ἀσπάζεται, if he ever happens to receive any kindness from any one, he always fawns upon him; and ἐπειδὴν ἀγαθόν τι πάθη, ἀσπάζεται, after he has received any kindness, he always fawns upon him. See examples under § 18, 1.*

§ 21. 1. The Aorist Optative, when it is not in indirect discourse, denotes a *single* or *momentary* action, the time of which is determined by the rules that apply to the time of the Present Optative, § 13, 1:—

That is, in clauses denoting a *purpose* or *object*, after *ἵνα*, *ὅπως*, *μή*, &c., it refers to time *future* relatively to the leading verb; in conditional sentences (including conditional relative and temporal sentences),— in ordinary protasis (§ 50, 2), the Optative refers to the *future* (only more vaguely than the Subjunctive); in general suppositions after verbs of past time (§ 51), it refers to indefinite *past* time. In independent sentences it refers to the *future*. E. g.

Φίλιππος ἐν φόβῳ ἦν μὴ ἐκφύγοι τὰ πράγματα αὐτὸν, Philip was in fear lest the control of affairs might escape him. DEM. Cor. 236, 19. Εἰ ἔλθοι, πάντ' ἀν ἵδοι, if he should go, he would see all. Εἰ ἔλθοι, πάνθ' ἔώρα, if ever (whenever) he went, he (always) saw all. Οὐδὲ εἰ πάντες ἔλθοιεν Πέρσαι, πλήθει γε οὐχ ὑπερβαλοίμεθ' ἀν τοὺς πολεμίους, not even if all the Persians should come, should we surpass the enemy in numbers. XEN. Cyr. II, 1, 8. "Οτε ἔξω τοῦ δεινοῦ γένοιντο, καὶ ἐξείη πρὸς ἄλλους ἄρχοντας ἀπιέναι, πολλοὶ αὐτὸν ἀπέλειπον, but when they were come out of danger and it was in their power (Present) to go to other commanders, (in all such cases) many left him. XEN. An. II, 6, 12. "Ανευ γὰρ ἀρχόντων εὐδέλη ἀν οὔτε καλόν

οὐτε ἀγαθὸν γε τοιτο, *nothing could be done, &c.* XEN. An. III, 1, 38. Οὐκ οἶδα ὃ τι ἀν τις χρήσαιτο αὐτοῖς, *I do not know what use any one could make of them.* XEN. An. III, 1, 40. Εἴθε σὺ τοιοῦτος ὁν φίλος ἡμῖν γένοιο, *may you become a friend to us.* XEN. Hell. IV, 1, 38. Μη γένοιτο, *may it not happen.*

See other examples under the rules in Chapter IV.

NOTE. When the Aorist Optative depends upon ἐπειδή or ἐπεὶ, *after that*, it is referred by the meaning of the particle to a moment of time preceding that of the leading verb, like the Aorist Subjunctive in § 20, N. 1, so that ἐπειδὴ ἵδοτ, ἀπήρχετο means *after he had seen, he (always) went away.* This gives the Aorist in translation the force of a Pluperfect. So after ἔως, *until*, and in the other cases mentioned in § 20, N. 1. E. g.

Οὐσ μὲν ἴδοι εὐτάκτως ἵοντας, τίνες τε εἶεν ἡρώτα, καὶ ἐπεὶ πύθοιτο, ἐπήγνει, *he asked any whom he saw marching in good order, who they were; and after he had ascertained, he praised them.* XEN. Cyr. V, 3, 55. Περιεμένομεν ἐκάστοτε ἔως ἀνοιχθείη τὸ δεσμωτήριον. ἐπειδὴ δὲ ἀνοιχθείη, εἰσῆμεν παρὰ τὸν Σωκράτη, *we waited each morning until the prison was opened (or had been opened); and after it was opened, we went in to Socrates.* PLAT. Phaed. 59 D. Οὐδαμόθεν ἀφίεσαν, πρὶν παραθεῖεν αὐτοῖς ἄριστον, *before they had placed breakfast before them.* XEN. An. IV, 5, 30.

2. From the general rule for indirect discourse (§ 69, 1) we derive the following special rules:—

(a.) First, if the Aorist Optative in indirect discourse represents an Aorist Indicative of the direct discourse, it denotes a *momentary or single action* which is *past* with reference to the leading verb. E. g.

*Ἐλεξαν ὅτι πέμψειε σφᾶς ὁ βασιλεύς, *they said that the king had sent them* (i. e. *they said ἐπέμψειν ἡμᾶς ὁ βασιλεύς*). XEN. Cyr. II, 4, 7. Τότε ἐγνώσθη ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμψατεν, *then it became known that the barbarians had sent the man.* XEN. An. II, 4, 22. Ἐτόλμα λέγειν ὡς πολλὰ τῶν ἐμῶν λάβοιεν, *he dared to say that they had taken much of my property.* DEM. Aph. I, 828, 25. Ἡρώτων αὐτὸν εἰ ἀναπλεύσειεν, *I asked him whether he had set sail* (i. e. *I asked him the question, ἀνέπλευσας;*). DEM. Polycl. 1223, 21. Ἐπειρώτα τίνα ἵδοι, *he asked whom he had seen* (i. e. *τίνα εἶδες, whom did you see?*). HDT. I, 31. So I, 116: εἴρετο κόθεν λάβοι.

(b.) But if it represents an Aorist Subjunctive of the direct discourse, it denotes a *momentary or single action* which is *future* with reference to the leading verb. E. g.

Οἱ Ἐπιδάμνιοι τὸν θεὸν ἐπήροντο εἰ παραδοῖεν Κορινθίοις τὴν πόλιν, *they asked whether they should deliver up their city to the Corinthians* (i. e. *they asked the question, παραδῶ μεν τὴν πόλιν; shall we deliver up our city?*). THUC. I, 25. Ἐσκόπουν ὅπως καλλιστ' ἐνέγκαιμ' αὐτὸν, *I looked to see how I could best endure him* (i. e. *I asked, πῶς ἐνέγκω αὐτόν; how can I endure him?*). EUR. Hipp. 393. Διεσιώπησε σκοπῶν ὃ τι ἀποκρίναιτο, *he continued silent, thinking what he should answer* (i. e. *thinking, τι ἀποκρίνωμαι*). XEN. Mem. IV, 2, 10.

REMARK. Examples of the Aorist Optative representing the Aorist Subjunctive in a dependent clause of the direct discourse, to which the same principles apply, may be found under § 74, 1. The Aorist *Indicative* is, however, generally retained in dependent clauses of indirect quotations: see § 74, 2, with N. 1.

NOTE 1. It will be seen by a comparison of the examples under (a) and (b), as in § 13, 2, Note 1, that an ambiguity may sometimes arise from uncertainty whether the Aorist Optative stands for the Aorist Indicative, or for the Aorist Subjunctive in a question of doubt. Thus, ἤγνόνν ὃ τι ποιήσειαν might mean, *they knew not what they had done* (the Optative representing *τι ἐποιήσαμεν; what did we do?*), or *they knew not what they should do* (the Optative representing *τι ποιήσωμεν; what shall we do?*). The context must decide in each case; but in most cases the latter construction is intended. (For the manner of avoiding a similar ambiguity, see § 74, 2, N. 1.)

§ 22. The Aorist Imperative refers to a momentary or single action in *future* time; as *εἰπέ μοι, tell me*; *δότε μοι τοῦτο, give me this*.

§ 23. The Aorist Infinitive has two distinct uses, corresponding to the first two uses of the Present Infinitive (§ 15):—

1. First, in its *ordinary* use (either with or without the article), whenever it is not in indirect discourse, it denotes a momentary or single action *without regard to time*, unless its time is especially defined by the context. E. g.

Πόλεώς ἔστι θάνατος ἀνάστατον γενέσθαι, *it is death for a city to be laid waste.* LYCURG. in Leocr. p. 155, 35. § 61. Ὡσπερ τῶν

ἀνδρῶν τοῖς καλοῖς κἀγαθοῖς αἱρετώτερον ἔστι καλῶς ἀποθανεῖν ή ζῆν
αἰσχρῶς, οὕτω καὶ γῶν πόλεων ταῖς ὑπερεχούσαις λυσιτελεῖν (ἥγοντο)
ἔξ ἀνθρώπων ἀφανισθῆναι μᾶλλον ή δούλαις ὁ φθῆναι γενομέναις,
as it is preferable for honorable men to die (Aor.) nobly rather than to
continue living (Pres.) in disgrace, so also they thought that it was
better (Pres.) for the pre-eminent among states to be (at once) made to
disappear from the earth, than to be (once) seen to have fallen into
slavery. ISOC. Paneg. p. 60 C. § 95. Πέμπουσιν ἐς τὴν Κέρκυραν
πρέσβεις, δεόμενοι μὴ σφᾶς περιορᾶν φθειρομένους, ἀλλὰ τούς τε
φεύγοντας ξυναλέξαι σφίσι καὶ τὸν τῶν βαρβάρων πόλεμον
καταλῦσαι, asking them not to allow them to be destroyed, but to
bring about a reconciliation and to put an end to the war. THUC.
I, 24. Τὸ γὰρ γνῶναι ἐπιστήμην που λαβεῖν ἔστιν, to learn is
to acquire knowledge. PLAT. Theaet. 209 E. Πάντες τὸ καταλιπεῖν
αὐτὰ πάντων μᾶλιστα φεύγομεν, we all try most of all to avoid leaving
them behind. XEN. Mem. II, 2, 3. Οὐ γὰρ τὸ μὴ λαβεῖν τάγαθὰ
οὐτῷ γε χαλεπὸν ὕσπερ τὸ λαβόντα στερηθῆναι λυπηρόν. XEN.
Cyr. VII, 5, 82. Τοῦ πιεῖν ἐπιθυμία, the desire of obtaining drink.
THUC. VII, 84. Κελεύει αὐτὸν ἐλθεῖν, he commands him to go
Ἐκέλευσεν αὐτὸν ἐλθεῖν, he commanded him to go. Κελεύσει αὐτὸν
ἐλθεῖν, he will command him to go. Πρὸς τῷ μηδὲν ἐκ τῆς πρεσβείας
λαβεῖν, τοὺς αἰχμαλώτους ἐλύσατο, besides receiving nothing from
the embassy, he ransomed the captives. DEM. F. L. 412, 21. Εἰ πρὸ
τοῦ τοὺς Φωκέας ἀπολέσθαι ψηφίσασθε βοηθεῖν, if before the de-
struction of the Phocians you should vote to go to their assistance.
DEM. Cor. 236, 20. Τὰς αἰτίας προῦγραφα, τοῦ μὴ τινα ζητῆσαι
ποτε ἐξ ὅτου τοσοῦτος πόλεμος κατέστη, that no one may ever ask the
reason, why, &c. THUC. I, 23. Cf. DEM. Cor. 295, 13; EUR. Orest.
1529.

REMARK. The Remark which follows § 15, 1 applies also to the Aorist Infinitive.

NOTE 1. For a discussion of the time denoted by the Infinitive when it has the article and also a subject, see Appendix, II.

NOTE 2. Χράω, ἀναιρέω, θεσπίζω, and other verbs signifying *to give an oracular response*, are sometimes followed by the Aorist (as well as by the Present) Infinitive, which expresses the *command*, *advice*, or *warning* given by the oracle. These verbs here simply take the ordinary construction of verbs of *commanding* and *advising*. E. g.

Χρωμένῳ δὲ τῷ Κύλωνι ἀνεῖλεν ὁ θεός, ἐν τῇ τοῦ Διὸς τῇ μεγίστῃ
ἔφρτῇ καταλαβεῖν τὴν Ἀθηναίων ἀκρόπολιν, that he should seize.
THUC. I, 126. But we find ἀνείλεν ἔσεσθαι in THUC. I, 118.
Ἐκέχρητο γὰρ τοῖσι Σπαρτιῆτησι, ή Δακεδάμονα ἀνάστατον γε-
νέσθαι, ή τὸν βασιλέα σφέων ἀπολέσθαι. HDT. VII, 220.
Ἐθέσπισε κομίσαι καὶ εἰσιδεῖν. EUR. Iph. Taur. 1014.
So "Εειπε οἱ νούσῳ ὑπ' ἀργαλέῃ φθίσθαι ή ὑπὸ^{τρώεσσι} δαμῆναι, the diviner told him that he must either die by

painful disease at home, or perish at the hands of the Trojans. I. XIII, 667. So after *χρησμός*, PLAT. Rep. III, 415 C.

For the Present see § 15, 1. N. 2.

NOTE 3. The Present of *αἴτιός είμι*, *I am the cause*, is often used with reference to the past, where logically a past tense should be used; as *αἴτιός ἐστι τούτῳ θανεῖν*, *he is the cause of his death*, instead of *αἴτιος ἦν τούτῳ θανεῖν*, *he was the cause of his death*. This often gives an ordinary Aorist Infinitive after this form the appearance of a verb of past time, like the Aorist Infinitive in indirect discourse. This will be explained in each case by mentally substituting a past tense for the present. E. g.

Αἴτιοι οὖν εἰσι καὶ ὑμῖν πολλῶν ἥδη ψευσθῆναι καὶ δὴ ἀδίκως γέ τινας ἀπολέσθαι, they are the cause why you were deceived and some even perished (i. e. they caused you to be deceived and some even to perish). LYS. de Arist. Bon. 156, 28. § 51. Τεθνάσων· οἱ δὲ ζῶντες αἴτιοι θανεῖν. SOPH. Ant. 1173. Ἡ μοι μητρὶ μὲν θανεῖν μόνη μεταίτιος. SOPH. Trach. 1233.

For the construction of the Infinitive see § 92, 1, Note 2 (end).

2. Secondly, the Aorist Infinitive in indirect discourse is used to represent an Aorist Indicative of the direct discourse, and therefore denotes a momentary or single action, which is *past* relatively to the leading verb. E. g.

Φησὶν τοῦτο ποιῆσαι, he says that he did this (i. e. *he says τοῦτο ἐποίησα*). *Ἐφη τοῦτο ποιῆσαι, he said that he had done this* (i. e. *he said τοῦτο ἐποίησα*). *Φήσει τοῦτο ποιῆσαι, he will say that he did this* (i. e. *he will say τοῦτο ἐποίησα*). *Οὐ Κύρος λέγεται γενέσθαι Καμβύσεω, Cyrus is said to have been the son of Cambyses.* XEN. Cyr. I, 2, 1. *Παλαιότατοι λέγονται ἐν μέρει τινὶ τῆς χώρας Κύκλωπες οἰκηταί, they are said to have settled.* THUC. VI, 2. *Ἡσαν ὑποπτοι αὐτοῖς μὴ προθύμως σφίσι πέμψαι ἢ ἐπεμψαν, they were suspected of not having sent them with alacrity what they did send.* THUC. VI, 75.

NOTE 1. The principle stated in § 15, 2, N. 1, will decide in doubtful cases whether the Infinitive stands in indirect discourse or in the construction of § 23, 1.

NOTE 2. Verbs and expressions signifying *to hope*, *to expect*, *to promise*, and the like, after which the Infinitive in indirect discourse would naturally be in the Future (§ 27, N. 3), as representing a Future Indicative of the direct discourse, sometimes take the Aorist (as well as the Present) Infinitive (See § 15, 2, N. 2.) E. g.

Ἐέλπετο κῦδος ἀρέσθαι. he was hoping to obtain glory. II. XII,

407. Πάλιν ἔμολ' ἀ πάρος οὕποτε ἡλπισεν παθεῖν. EUR. Herc. F. 746. Εἰ γὰρ κρατήσειαν τῷ ναυτικῷ, τὸ Ῥήγιον ἡλπίζον ῥαδίως χειρώσασθαι, *they hoped to subdue Rhegium.* THUC. IV, 24. Οὐδὲ ἦν ἐλπὶς ἦν αὐτὰ βελτίω γενέσθαι, *there would not be even a hope of their becoming better.* DEM. Phil. I, 40, 18. Ἐκ μὲν τοῦ κακῶς πράττειν τὰς πόλεις μεταβολῆς τυχεῖν ἐπὶ τῷ βέλτιον εἰκός ἔστιν, ἐκ δὲ τοῦ παντάπασι γενέσθαι ἀνάστατον καὶ τῶν κοινῶν ἐλπίδων στερηθῆναι. LYCURG. in Leocr. p. 155, 30. § 60. (Cf. below, ἐλπὶς ἐκ τοῦ κακῶς πράξαι μεταπεσεῖ.) Ὑποσχόμενος μὴ πρόσθεν παύσασθαι, πρὶν αὐτοὺς καταγάγαι οἴκαδε, *having promised not to stop until he had restored them to their homes.* XEN. An. I, 2, 2. Ὑπέσχετό μοι βουλεύσασθαι. Id. II, 3, 20. Ἡπειρησαν ἀποκτεῖναι ἀπαντας τοὺς ἐν τῇ οἰκίᾳ. XEN. Hell. V, 4, 7.

NOTE 3. In all the cases which belong under Note 2, the leading verb by its own signification refers to the future, so that the expression is seldom ambiguous: thus ὑπέσχετο ποιῆσαι can never mean anything but *he promised to do*, although the Aorist Infinitive appears to represent a Future Indicative of the direct discourse, contrary to § 15, 2, N. 1. The case is different, however, when the Aorist Infinitive follows verbs whose signification has no reference to the future, like *νομίω, οἴομαι*, or even *φημί*, and still appears to represent a Future Indicative; e. g. where in ARIST. Nub. 1141* δικάσσασθαι φασί μοι is said to mean, *they say they will bring an action against me*, while just below, vs. 1180, θήσειν τὰ πρυτανεῖα φασί μοι means, *they say they will deposit the Prytaneia*. Still, unless we decide to correct a large number of passages, against the authority of the Mss. (which is actually done by many critics, especially Madvig), we must admit even this anomalous construction; although it is to be considered strictly exceptional, and is, moreover, very rare in comparison with the regular one with the Future or the Aorist with *ἄν*. E. g.

Φάτο γὰρ τίσασθαι ἀλείτας, *for he said that he should punish the offenders.* Od. XX, 121. (In II. III, 28, we have in most Mss. and editions φάτο γάρ τίσεσθαι ἀλείτην, in precisely the same sense. Cf. II. III, 366.) Καὶ αὐτῷ οὐ μέμψασθαι Ἀπρίνη (sc. ἀπεκρίνατο). παρέσεσθαι γὰρ καὶ αὐτὸς καὶ ἄλλοις ἀξεῖν, and (*he answered*) that Apries should not blame him; *for he would not only be present himself, but would bring others.* HDT. II, 162. (Notice the strange transition from the Aorist (?) to the two Futures.) Φησὶν οὐδὲ τὴν Διὸς Ἐριν πέδῳ σκῆψασαν ἐμποδῶν σχεθεῖν. AESCH. Sept. 429. Οἶμαι γάρ νιν ἰκετεῦσαι τάδε, *I think of imploring.* EUR. Iph. Aul. 462. (Here Hermann reads ἰκετεύσειν, by conjecture.) Ἐνόμισαν ἐπιθέμενοι ῥαδίως κρατῆσαι, *they thought they should gain the victory.* THUC. II, 3. Νομίω, ἦν ἵππεὺς γένωμαι, ἄνθρωπος πτηνὸς γενέσθαι. XEN. Cyt. IV, 3, 15. Τοῦτο δὲ οἴται οἱ μάλιστα γενέσθαι, εἰ τοὶ συγγένοιτο, *and he thinks that this would be most likely to happen to him if he should join himself with you.* PLAT. Prot. 316 C. (Here we should expect γενέσθαι *ἄν*, to correspond to εἰ συγγένοιτο.)

* I find δικάσεσθαι here in Cod. Par. 2712, and by correction in 2820. (1872.)

NOTE 4. Verbs like *λέγω* or *εἰπον*, when they signify *to command*, can be followed by the Aorist (as well as the Present) Infinitive in its ordinary sense, referring to the future; as has been stated in § 15, 2, N. 3. E. g.

Ὦ φίλοι, ηδη μέν κεν ἐγὼν εἴποιμι καὶ ἄμμιν μνηστήραν ἐς ὅμιλον ἀκοντίσαι, now I would command you to join me in hurling, &c. Od. XXII, 262. Παραδοῦναι λέγει, he tells us to give her up. ARIST. AV. 1679.

§ 24. The Aorist Participle regularly refers to a momentary or single action, which is *past* with reference to the time of its leading verb. E. g.

Ταῦτα ποιήσαντες ἀπελθεῖν βούλονται, *having done this, they wish to go away.* Ταῦτα εἰπόντες ἀπῆλθον, *having said this, they went away.* Οὐ πολλοὶ φαίνονται ξυνελθόντες, *not many appear to have joined in the expedition.* THUC. I, 10. Βοιωτοὶ οἱ ἐξ Ἀρνης ἀναστάντες τὴν Βοιωτίαν ὀφέσαν, *Boeotians who had been driven from Arne settled Boeotia.* THUC. I, 12. Ἀφίκετο δεῦρο τὸ πλοῖον, γνόντων τῶν Κεφαλλήνων, ἀντιπράττοντος τούτου, καταπλεῖν, *the Cephallenians having determined to sail in, although this man opposed it.* DEM. in Zenoth. 886, 1. (Here *γνόντων* denotes time *past* relatively to *ἀφίκετο*, and *ἀντιπράττοντος* time *present* relatively to *γνόντων*, which is its leading verb. See § 16, 1.)

NOTE 1. When the Aorist Participle is used to contain the leading idea of the expression, with *λανθάνω*, *to escape the notice of*, *τυγχάνω*, *to happen*, and *φθάνω*, *to get the start of* (§ 112, 2), it does not denote time past with reference to the verb, but coincides with it in time. Thus *ἔλαθον ἀπελθόντες* means *they went away secretly*; *οὐκ ἔφθησαν ἀπελθόντες*, *no sooner were they gone*; *ἔτυχον εἰσελθόντες*, *they came in by chance*, or *they happened to come in.* E. g.

Οὐδὲ ἄρα Κίρκην ἐλθόντες ἐλήθομεν, *nor did we come without Circe's knowledge.* Od. XII, 17. Ἐλαθεν [ἀντὴν] ἀφθέντα πάντα καὶ καταφλεχθέντα, *everything took fire and was consumed before she knew it.* THUC. IV, 133. Ἐφθη ὁρεξάμενος, *he aimed a blow first.* IL. XVI, 322. Οὐ γάρ ἔφθη μοι συμβάσσα ἡ ἀτυχία, καὶ ἐπεχείρησαν, *for no sooner did this misfortune come upon me, than they undertook, &c.* DEM. Eubul. 1319, 8. Στρατιὰ οὐ πολλὴ ἔτυχε μέχρι Ἰσθμοῦ παρελθοῦσα, *an army of no great size had by chance marched as far as the Isthmus.* THUC. VI, 61. Ἐτυχε δὲ κατὰ τοῦτο τοῦ καιροῦ ἐλθών, *and he happened to come just at that nick of time.* Id. VII, 2. Ολίγα πρὸς τὰ μέλλοντα τυχεῖν πράξαντες (sc. ἡγούνται), *they think they have chanced to accomplish only a little in comparison with their expectations.* Id. I, 70.

Βούλοιμην ἀν λαθεῖν αὐτὸν ἀπελθών, *I should like to get away without his knowing it.* XEN. An. I, 3, 17. Τοὺς ἀνθρώπους λήσομεν ἐπιπεσόντες. Id. VII, 3, 43. Εὐλαβεῖσθαι παρακελεύσεσθε ἀλλήλοις, μὴ πέρα τοῦ δέοντος σοφώτεροι γενόμενοι λήσετε διαφθαρέτες, *lest, having become wiser than is proper, you shall become corrupted before you know it.* PLAT. Gorg. 487 D. (Here γενόμενοι is an ordinary Aorist, past with reference to the phrase λήσετε διαφθαρέτες.) 'Οππότερός κε φθῆσιν ὁρεξάμενος χρόα καλόν, *whichever shall first hit, &c.* II. XXIII, 805.

The last four examples show that this use of the Participle was allowed even when the whole expression referred to the future.

NOTE 2. A use of the Aorist Participle similar to that noticed in Note 1 is found after *περιοράω* and *ἔφοράω* (*περιείδων* and *ἔπειδον*) *to allow*, and occasionally after other verbs which take the Participle in the sense of the Infinitive (§ 112, 1). In this construction the Aorist Participle seems to express merely a momentary action, the time being the same that the Aorist Infinitive would denote if it were used in its place (§ 23, 1). E. g.

Προσδεχόμενος τοὺς Ἀθηναίους κατοκνήσειν περιεδεῖν αὐτὴν [*τὴν γῆν*] τμηθεῖσαν, ἀνεῖχεν, *expecting that they would be unwilling to allow their land to be ravaged, &c.* TIUC. II, 18. But in II, 20, we find the Aorist Infinitive, *ηλπίζειν τὴν γῆν οὐκ ἀν περιεδεῖν τμηθῆναι*, referring to precisely the same thing. Μὴ περιεδητε ήμέας διαφθαρέντας, *do not allow us to be destroyed.* HDT. IV, 118. Οὐ μὴ σ' ἔγω τεριόψομαι ἀπελθόντα, *I will by no means let you go.* ARIST. Ran. 509. *Ἐτλησαν ἐπιδεῖν ἐρήμην μὲν τὴν πόλιν γενομένην τὴν δὲ χώραν πορθουμένην, ἀπαντα δὲ τὸν πόλεμον περὶ τὴν πατρίδα τὴν αὐτῶν γιγνόμενον. ISOC. Pan. p. 60 D. § 96. (Here the Aorist Participle denotes the *laying waste* of the city (as a single act), while the Presents denote the continuous *ravaging* of the country, and the gradual *coming on* of a state of war. This is precisely the difference that there would be between the Present and Aorist Infinitive in a similar construction. See note on the passage, added to Felton's 3d ed. p. 99.) So πραθέντα τλῆναι, *endured to be sold.* AESCH. Agam. 1041; and σπείρας ἔτλα, Sept. 754.

Instances occur of the Aorist Participle in this sense even with other verbs, denoting that in which the action of the verb consists; as εὖ γ' ἐποίησας ἀναμνήσας με, *you did well in reminding me.* PLAT. Phaed. 60 C. So καταψηφισάμενοι, Apol. 30 D.

REMARK. If a reference to the past is required in the Participle with the verbs mentioned in Notes 1 and 2, the Perfect is used. The Present can of course be used to denote a continued action or state. E. g.

*Ἐτύγχανον ἄρτι παρειληφότες τὴν ἀρχήν, *they happened to have*

just received their authority. THUC. VI, 96. Ἐάν τ.σ. ἡδικηκώς τι τυγχάνῃ τὴν πόλιν. DEM. Cor. 268, 23. Ἐλάθομεν ἡμᾶς αὐτοὺς παιδῶν οὐδέν διαφέροντες. PLAT. Crit. 49 B.

NOTE 3. In such passages as ὡμολόγησαν τοῖς Ἀθηναῖοις τείχη τε περιελόντες καὶ νῦν παραδόντες φόρον τε ταξάμενοι, THUC. I, 108, the Aorist Participle is used in its ordinary sense, being past with reference to the time of the beginning of the peace to which ὡμολόγησαν refers. The meaning is, *they obtained terms of peace, on condition that they should first (i. e. before the peace began) tear down their walls, &c.* (Such passages are THUC. I, 101, 108, 115, 117. See Krüger's Note on I, 108, and Madvig's *Bemerkungen*, p. 46.)

NOTE 4. For the use of the Aorist Infinitive and Participle with *δύν*, see § 41, 3. For the Aorist Participle with *ἔχω*, as a circumlocution for the Perfect, as *θαυμάσας ᔔχω*, see § 112, N. 7. For the rare use of the Aorist Participle with *ἔσομαι* as a circumlocution for the Future Perfect, see § 29, N. 4.

FUTURE.

§ 25. 1. The Future denotes that an action will take place in time to come; as *γράψω*, *I shall write*, or *I shall be writing*.

NOTE 1. The action of the Future is sometimes continued, and sometimes momentary: thus *ἔξω* may mean either *I shall have*, or *I shall obtain*; *ἄρξω*, *I shall rule*, or *I shall obtain power*. E. g.

Πραγματεύονται ὅπως ἄρξουσιν, *they take trouble to gain power*. XEN. Rep. Laced. XIV, 5. Διαιρετέον οἵτινες ἄρξουσίν τε καὶ ἄρξονται, *we must distinguish between those who are to rule and those who are to be ruled*. PLAT. Rep. III, 412 B.

NOTE 2. The Future is sometimes used in a *gnomic* sense, to denote that something will *always* happen when an occasion offers. E. g.

*Αὐτὸς ὁ φεύγων καὶ πάλιν μαχήσεται. MENAND. Monost. 45.

NOTE 3. The Future is sometimes used to express what will hereafter be proved or recognized as a truth. This is analogous to the use of the Imperfect, § 11, N. 6. E. g.

Φιλόσοφος ἡμῖν ἔσται ὁ μέλλων καλὸς κάγαθὸς ἔσεσθαι φύλαξ, *he will prove to be a philosopher*. PLAT. Rep. II, 376 C. See Od. II. 270.

NOTE 4. The Future is sometimes used in *questions of doubt*, where the Subjunctive is more common (§ 88). E. g.

Tί δῆτα δρῶμεν; μητέρ' ή φονεύσομεν; *what can we do? shall we kill our mother?* EUR. El. 967. Ποί τις τρέψεται; *whither shall one turn?* Δέξεσθε, ή ἀπίωμεν; *will you receive him, or shall we go away?* PLAT. Symp. 212 E. Εἰτ' ἐγώ σου φείσομαι; ARIST. Acharn. 312. Τί οὖν ποιήσομεν; πότερον εἰς τὴν πόλιν πάντας τούτους παραδεξόμεθα; *what then shall we do? Are we to receive all these into the state?* PLAT. Rep. III, 397 D.

NOTE 5. (a.) The second person of the Future may express a concession, permission, or obligation, and is often a mild form of imperative. E. g.

Πρὸς τὰῦτα πράξεις οἷον ἀν θέλησ, *you may act as you please.* SOPH. O. C. 956. Πάντως δὲ τοῦτο δράσεις, *but by all means do this.* ARIST. Nub. 1352. So in the common imprecations, ἀπολεῖσθε, οὐμώξεσθε, *may you perish, &c.* Χειρὶ δ' οὐ ψαύσεις ποτέ. EUR. Med. 1320.

(b.) A few instances occur in which the Future Indicative with μή expresses a *prohibition*, like the Imperative or Subjunctive with μή (§ 86). E. g.

Ταύτην, ἀν μοι χρῆσθε συμβούλω, φυλάξετε τὴν πίστιν, καὶ μὴ Βουλήσεσθε εἰδέναι, κ. τ. λ., *if you follow my advice, keep this faith, and do not wish to know, &c.* DEM. Aristoc. 659, 15. Ἐὰν δὲ εὖ φρονήτε, καὶ νῦν τοῦτο φανερὸν ποιήσετε, καὶ μηδεμίαν αὐτοῖς ἀδειαν δώσετε. LYS. Phil. § 13. (In the preceding examples φυλάξετε and ποιήσετε belong under a.) Καὶ τάμα τεύχη μήτ' ἄγωνάρχαι τινὲς θήσουσ' Ἀχαιοῖς, μήθ' ὁ λυμεῶν ἐμός. SOPH. Aj. 572. Δένον ἀδικήσεις μηδέποτε καιρὸν λαβών. MENAN. Mon. 397. So perhaps μηδὲν τῶνδ' ἐρεῖς κατὰ πτόλιν. AESCH. Sept. 250.

These examples are sometimes explained by supposing an ellipsis of ὅπως from the common construction ὅπως μὴ τοῦτο ἐρεῖς (*sc. σκόπει*). See § 45, N. 7.

REMARK. The use of the Future stated in Note 5 gives the most satisfactory explanation of the Future with οὐ μή in prohibitions, especially in such expressions as οὐ μὴ λαλήσεις, ἀλλ' ἀκολουθήσεις ἐμέ, *do not prate, but follow me*, and οὐ μὴ προσοίσεις χείρα, μηδὲ ἄφει πέπλων, *do not bring your hand near me, nor touch my garments.* See § 89, 2, with Notes.

NOTE 6. The Future sometimes denotes a *present* intention, expectation, or necessity that something shall be done, in which sense the periphrastic form with μέλλω is more common. E. g.

Τί διαφέρουσι τῶν ἔξ ἀνάγκης κακοπαθούντων, εἴ γε πεινήσουσι καὶ διψήσουσι καὶ ριγήσουσι καὶ ἀγρυπνήσουσιν; i. e. *if they are to endure hunger and thirst, &c.* XEN. Mem. II, 1, 17. (Here εἰ μέλλουσι πεινῆν καὶ διψῆν, &c. would be more common, as in the last example under § 25, 2.) Αἴρε πλήκτρον, εἰ μαχεῖ, *raise your spur, if you are going to fight.* ARIST. Av. 759. The impo-

tance of this distinction will be seen when we come to conditional sentences. (See § 49, 1, N. 3.)

A still more emphatic reference to a present intention is found in the question *τί λέξεις*; *what dost thou mean to say?* often found in tragedy; as *Ὦμοι, τί λέξεις; ή γὰρ ἐγγύς ἐστί που*; EUR. Elec. 1124.

NOTE 7. For the Future Indicative and Infinitive with *δεῖ*, see § 37, 2, and § 41, 4. For the Future Indicative in protasis, see § 50, 1, N. 1; in relative clauses expressing a purpose, &c., see § 65, 1 and 2; with *οὐ μή*, see § 89.

2. A periphrastic Future is formed by *μέλλω* and the Present or Future (seldom the Aorist) Infinitive. This form sometimes denotes mere futurity, and sometimes intention, expectation, or necessity. E. g.

Μέλλει τοῦτο πράττειν (or *πράξειν*), *he is about to do this, or he intends to do this.* So in Latin, *facturus est* for *faciet*. *Μέλλω ὑμᾶς διδάξειν, ὅθεν μοι ή διαβολὴ γέγονε.* PLAT. Apol. 21 B. *Δεήσει τοῦ τοιούτου τινὸς δὲι ἐπιστάτου, εἰ μέλλει ή πολιτεία σώζεσθαι, if the constitution is to be preserved.* PLAT. Rep. III, 412 A.

NOTE 1. The Future Infinitive after *μέλλω* forms the only regular exception to the general principle of the use of that tense. (See § 27, N. 1.) The Future and the Present seem to be used indiscriminately.

NOTE 2. The Imperfect (seldom the Aorist) of *μέλλω* is used to express a *past* intention or expectation. E. g.

Κύκλωψ, οὐκ ἀρ' ἔμελλες ἀνάλκιδος ἀνδρὸς ἑταίρους ἔδμεναι ἐν σπῆι γλαφυρῷ, you surely were not intending to eat, &c. Od. IX, 475. *Ἐμελλόν σ' ἅρα κινήσειν ἔγώ, I thought I should start you off.* ARIST. Nub. 1301. See II. II. 36.

§ 26. The Future Optative in classic Greek is used only in indirect discourse after secondary tenses, to represent a Future Indicative of the direct discourse. Even here the Future Indicative is very often retained in the indirect discourse. (See § 69.) E. g.

Ὑπειπὼν τὰλλα ὅτι αὐτὸς τάκει πράξοι, φέρο, having suggested as to what remained, that he would himself attend to the affairs there, he departed. THUC. I, 90. (Here *πράξοι* represents *πράξω* of the direct discourse, which might have been expressed by *πράξει* in the indirect quotation. See in the same chapter of Thucydides, *ἀποκρινάμενοι ὅτι πέμψουσιν, having & plied that they would send,*

where πεμψοιεν might have been used.) Εἴ τινα φεύγοντα λήψοιτο, προηγόρευεν ὅτι ὡς πολεμίῳ χρήσοιτο. XEN. Cyr. III, 1, 3. (Here the announcement was εἴ τινα λήψομαι, ὡς πολεμίῳ χρήσομαι.) Ἐλεγεν ὅτι ἔτοιμος εἴη ἡγεῖσθαι αὐτοῖς εἰς τὸ Δέλτα, ἔνθα πολλὰ λήψοιντο. XEN. An. VII, 1, 33. Αἱρεθέντες ἐφ' ὧτε ξυγγράψαι νόμους, καθ' οὖτις πολιτεύσοιντο, *having been chosen for the purpose of making a code of laws, by which they were to govern.* XEN. Hell. II, 3, 11. (Here we have an indirect expression of the idea of the persons who chose them, of which the direct form is found just before (II, 3, 2), ἔδοξε τριάκοντα ἄνδρας ἐλέσθαι, οἱ τοὺς πατρίους νόμους ξυγγράψουσι, καθ' οὓς πολιτεύσουσι.)

REMARK. The term *indirect discourse* here, as elsewhere, must be understood to include, not only all cases of ordinary *indirect quotation*, introduced by ὅτι or ὡς or by the Accusative and the Infinitive, after verbs of *saying* and *thinking*, but also all dependent clauses, *in any sentence*, which indirectly express the thoughts of any other person than the writer or speaker, or even former thoughts of the speaker himself. (See § 68.)

NOTE 1. The Future Optative is sometimes used in final and object clauses after secondary tenses; but regularly only with ὅπως or ὅπως μή after verbs of *striving*, &c., occasionally with μή (or ὅπως μή) after verbs of *fearing*, and very rarely (if ever) in pure final clauses. As these clauses express the purpose or fear of some *person*, they are in indirect discourse according to the Remark above. (See § 44, 2.)

(a.) The most common case of the Future Optative in sentences of this class is with ὅπως or ὅπως μή after secondary tenses of verbs signifying *to strive*, *to take care*, and the like; the Future Indicative in this case being the most common form in the construction after primary tenses, which here corresponds to the direct discourse. Thus, if any one ever said or thought, *σκοπῶ ὅπως τοῦτο γενήσεται*, *I am taking care that this shall happen*, we can now say, referring to that thought, *ἐσκόπει ὅπως τοῦτο γενήσοιτο*, *he was taking care that this should happen*, changing the Future Indicative to the Future Optative (§ 77). E. g.

Ἐσκόπει δὲ Μενεκλῆς ὅπως μὴ ἔσοιτο ἄπαις, ἀλλ' ἔσοιτο αὐτῷ ὅστις ζῶντά τε γηροτροφήσοι καὶ τελευτήσαντα θάψοι αὐτὸν, καὶ εἰς τὸν ἔπειτα χρόνον τὰ νομιζόμενα αὐτῷ ποιήσοι. ISAE. de Menecl. Hered. § 10 (11). Ἐμηχανώμεθα ὅπως μηδείς γνώσοιτο, νομιοῦσι δὲ πάντες, κ. τ. λ., *we were striving that no one should know, &c., but that all should think, &c.* PLAT. Tim. 18 C (Here the second verb, *νομιοῦσι*, is retained in the Future Indica-

tive, while the other, *γνώσεται*, is changed to the Optative.) See also PLAT. Tim. 18 E. Μηδὲν οἶου ἄλλο μηχανάσθαι, η̄ ὅπως δέξοιντο. PLAT. Rep. IV, 430 A. (See § 15, 3.) Ἐπεμελέστο δὲ ὅπως μήτε ἄστιοι μήτε ἀποτοί ποτε ἔσοιντο. XEN. Cyr. VIII, 1, 43. Other examples are PLAT. Apol. 36 C; XEN. Cyr. VIII, 1, 10, Hell. VII, 5, 3; ISAE. de Philoct. Hered. p. 59, 41. § 35.

In this construction the Future Indicative is generally retained, even after secondary tenses. See § 45.

(b.) The Future Optative is seldom found with *μή* or *ὅπως μή* after secondary tenses of verbs of *fearing*, as here the Future Indicative is not common after primary tenses. E. g.

Οὐ μόνον περὶ τῆς βασάνου καὶ τῆς δίκης ἔδεδοίκει, ἀλλὰ καὶ περὶ τοῦ γραμματέου, ὅπως μή ὑπὸ τοῦ Μενεξένου συλληφθήσοιτο. ISOC. Trapez. p. 363 B. § 22. (Here the fear was expressed originally by *ὅπως μή συλληφθήσεται*.) Κατέβαλε τὸ Ἡρακλεωτῶν τείχος, οὐ τοῦτο φοβούμενος, μή τινες . . . πορεύσοιντο ἐπὶ τὴν ἐκείνου δύναμιν. XEN. Hell. VI, 4, 27. Ἀλλὰ καὶ τοὺς θεοὺς ἀν ἔδεισας παρακινδυνεύειν, μή οὐκ ὄρθως αὐτὸς ποιήσοις. PLAT. Euthyphr. 15 D.

Here the Present or Aorist Optative, corresponding to the same tenses of the Subjunctive after primary tenses, is generally used. See § 46.

(c.) In *pure* Final clauses (§ 44, 1) it would be difficult to find an example of *ὅπως* with the Future Optative, in which the weight of MSS. authority did not favor some other reading. Such is the case in XEN. Cyr. V, 4, 17, and in DEM. Phaenipp. 1040, 20. Still, there can be little doubt of the propriety of such a construction, as the Future Indicative with *ὅπως* was in use (though rare) after primary tenses. (§ 44, 1, N. 1.)

The single example cited for the use of the simple *μή* with the Future Optative in a pure final clause is PLAT. Rep. III, 393 E: Ἀγαμέμνων ἡγρίανεν, ἐντελλόμενος νῦν τε ἀπιέναι καὶ αὐθις μή ἐλθεῖν, μή αὐτῷ τό τε σκῆπτρον καὶ τὰ τοῦ θεοῦ στέμματα οὐκ ἐπαρκέσοι. (Here there is another reading, *ἐπαρκέσειν*, of inferior authority, which is adopted by Bekker.) If the reading *ἐπαρκέσοι* is retained (as it is by most editors), it can be explained only by assuming that Plato had in his mind as the direct discourse *μή οὐκ ἐπαρκέσει*. We must remember that Plato is here paraphrasing Homer (Il. I, 25–28), and by no means literally. The Homeric line is Μή νῦ τοι οὐ χραίσμη σκῆπτρον καὶ στέμμα θεοῖο.

The other final particles, *ἴνα* and *ώς*, which seem never to take the Future Indicative, of course do not allow the Future Optative. (See § 44, 1, N 1.)

NOTE 2. Many authors, especially Thucydides, show a decided preference for the Future Indicative, even where the Future Optative might be used. As the tense was restricted to indirect dis-

course, it was a less common form than the Present and Aorist, and for that reason often avoided even when it was allowed.

§ 27. The Future Infinitive denotes an action which is future with reference to the leading verb. E. g.

Ἐσεσθαί φησι, he says that he will be; ἔσεσθαι ἔφη, he said that he would be; ἔσεσθαι φήσει, he will say that he will be. Πολλούς γε ἔσεσθαι ἔλεγον τοὺς ἔθελήσοντας, they said that there would be many who would be willing. XEN. Cyr. III, 2, 26.

NOTE 1. The most common use of the Future Infinitive is in indirect discourse, after verbs of *saying, thinking, &c.*, to represent a Future Indicative of the direct discourse. (See the examples above.) In other constructions, the Present and Aorist Infinitive, being indefinite in their time, can always refer to the future if the context requires it (§§ 15, 1; 23, 1); so that it is seldom necessary to use the Future, unless emphasis is particularly required.

Therefore, after verbs and expressions whose signification refers a dependent Infinitive to the future, but which yet do not introduce indirect discourse, as verbs of *commanding, wishing, &c.* (§ 15, 2, N. 1), the Present or Aorist Infinitive (not the Future) is regularly used. Thus the Greek would express *they wish to do this* not by *βούλονται τοῦτο ποιῆσειν*, but by *βούλονται τοῦτο ποιεῖν* (or *ποιῆσαι*). See examples under §§ 15, 1 and 23, 1. So, when the Infinitive follows *ὅτε* and other particles which refer it to the future, or is used to denote a *purpose* without any particle (§ 97),—and when it is used as a noun with the article, even if it refers to future time,—it is generally in the Present or Aorist, unless it is intended to make the reference to the future especially emphatic. See examples in Chapter V.

A single regular exception to this principle is found in the Future Infinitive after *μέλλω* (§ 25, 2).

NOTE 2. On the other hand, when it was desired to make the reference to the future especially prominent, the Future Infinitive could be used in the cases mentioned in Note 1, contrary to the general principle.

(a.) Thus we sometimes find the Future Infinitive after

verbs and expressions signifying *to wish*, *to be unwilling*, *to intend*, *to ask*, *to be able*, and the like, where we should expect the Present or Aorist. This was particularly a favorite construction with Thucydides. E. g.

Ἐδεήθησαν δὲ καὶ τῶν Μεγαρέων ναυσὶ σφᾶς ἔνυμπροπέμψειν ΤΠΙC. I, 27. Ἐβούλοντο προτιμωρήσεσθαι. Id. VI, 57. Τὸ στόμα αὐτοῦ διενοοῦντο κλήσειν. Id. VII, 56. Ἐφιέμενοι μὲν τῆς πάσης ἄρξειν, βοηθεῖν δὲ ἀμα εὐπρεπῶς βούλομενοι τοῖς ἑαυτῶν ἔνγγενέσι καὶ ἔνυμάχοις. Id. VI, 6. (Here βοηθεῖν follows the rule.) Τούς ταῦς ναυσὶ μὴ ἀθυμεῖν ἐπιχειρήσειν, *to prevent them from being without spirit to attack them in ships*. Id. VII, 21. Οὐτ' ἀποκωλύσειν δύνατοι ὄντες. Id. III, 28. Εἴ τις εἰς τοῦτο ἀναβάλλεται ποιήσειν τὰ δέοντα, *if any one postpones doing his duty as far as this* DEM. OL. III, 31, 1. (The ordinary construction would be ἀναβάλλεται ποιεῖν or ποιῆσαι.) Οὐτε τῶν προγόνων μεμνῆσθαι [δεῖ] οὐτε τῶν λεγόντων ἀνέχεσθαι, νόμον τε θήσειν καὶ γράψειν, κ. τ. λ. DEM. F. L. 345, 27. (Here we have δεῖ θήσειν.) Πολλοῦ δέω ἐμαυτόν γε ἀδικήσειν καὶ κατ' ἐμαυτοῦ ἐρεῖν αὐτός. PLAT. APOL. 37 B. In ARIST. NUB. 1130 we find, ἵσως βούλησται καν ἐν Αἰγύπτῳ τυχεῖν ὃν μᾶλλον ἡ κρίναι κακῶς, *perhaps he will wish that he might (if possible) find himself by some chance in Egypt, rather than wish to judge unfairly*. (Here τυχεῖν ὃν is used in nearly the same sense as the Future in the second example. In this example and some others here given there seems to be an approach to the construction of indirect discourse.)

See also THUC. IV, 115 and 121; V, 35; VII, 11; VIII, 55 and 74. In several of these passages the MSS. vary between the Future and Aorist, although the weight of authority is for the Future. See Krüger's Note on THUC. I, 27, where the passages of Thucydides are collected.

(b.) In like manner, the Future Infinitive is occasionally used for the Present or Aorist, after *ὅστε* and in the other constructions mentioned in Note 1, to make the idea of futurity more prominent. E. g.

Προκαλεσάμενος ἐσ λόγους Ἰππίαν, ὅστε ἦν μηδὲν ἀρέσκον λέγη, πάλιν αὐτὸν καταστήσειν ἐσ τὸ τεῖχος *on condition that he would in that case restore him*. THUC. III, 34. Τοὺς δύρθρους παρέδοσαν τῷ Ἀργείων δῆμῳ διὰ ταῦτα διαχρήσεσθαι, *that they might put them to death*. ΤΠΙC. VI, 61. Σο πεύσεσθαι, III, 26. Ἐλπίδι τὸ ἀφανὲς τοῦ κατορθώσειν ἐπιτρέψαντες, *having committed to hope what was uncertain in the prospect of success*. THUC. II, 42. (Here κατορθώσειν is more explicit than the Present κατορθοῦν would be τὸ ἀφανὲς τοῦ κατορθοῦν would mean simply *what was uncertain in regard to success*.) Τὸ μὲν οὖν ἐξελέγχειν αὐτὸν θαρρῶ καὶ πάνυ πιστευω, *I have courage and great confidence as to my convicting him*. DEM. F. L. 342, 2. (Here most of the ordinary MSS. read ἐξελέγχειν.)

NOTE 3. The Future Infinitive is the regular form after verbs of *hoping*, *expecting*, *promising*, &c., since it stands here in indirect discourse (§ 15, 2, N. 1). E. g.

Τρωσὶν δ' ἔλπετο θυμὸς τῆς ἐνιπρήσειν κτενέειν θ' ἥρωας Αχαιούς. II. XV, 701. 'Υπό τ' ἔσχετο καὶ κατένευσεν δωσέμεναι. II. XIII, 368. Παῖδα τε σὸν προσδόκα τοι ἀπονοστήσειν. ΗΔΤ. I, 42. Καὶ προσδοκᾶν χρὴ δεσπόσειν Ζηνός τινα; AESCH. Prom. 930. *Ηλπιζεν γὰρ μάχην ἔσεσθαι. THUC. IV, 71. 'Εν ἐλπίδι ὅν τὰ τείχη αἰρήσειν. Id. VII, 46. Τὸν στρατηγὸν προσδοκῶ ταῦτα πράξειν. XEN. An. III, 1, 14. 'Εκ τούτου ὑπέσχετο μηχανὴν παρέξειν. Id. Cyr. VI, 1, 21. Σὺ γὰρ ὑπέσχους ζητήσειν. PLAT. Rep. IV, 427 E. Σο διώμοτοι ἡ μὴν ἀξεῖν, SOPH. Phil. 594.

Yet all of these verbs can take the Aorist or Present Infinitive without apparent change of meaning. They form an intermediate class between verbs which take the Infinitive in indirect discourse and those which do not. For examples of the Present and Aorist, see § 15, 2, N. 2; and § 23, 2, N. 2.

§ 28. The Future Participle denotes an action which is future with reference to the leading verb E. g.

Τοῦτο ποιήσων ἔρχεται, ἥλθεν or ἐλεύσεται, *he comes, went, or will come, for the purpose of doing this.* Οἶδα αὐτὸν τοῦτο ποιήσοντα, *I know that he will do this: οἶδα τοῦτο ποιήσων, I know that I shall do this.* Σο ἥδειν αὐτὸν τοῦτο ποιήσοντα, *I knew that he would do this.*

NOTE. For the various uses of the Future Participle, and examples, see Chapter VI.

FUTURE PERFECT.

§ 29. The Future Perfect denotes that an action will be *already finished* at some future time. It is thus a Perfect transferred to the future. E. g.

Καὶ με ἔὰν ἔξελέγξης, οὐκ ἀχθεσθήσομαι σοι, ἀλλὰ μέγιστος εὐεργέτης παρ' ἐμοὶ ἀναγεγράψει, *you will have been enrolled as the greatest benefactor.* PLAT. Gorg. 506 C. *Ην δὲ μὴ γένηται, μάτην ἐμοὶ κεκλαύσεται, σὺ δ' ἔγχανὼν τεθνήξεις. *I shall then have had my whipping for nothing, and you will have died.* ARIST. Nub. 1435

NOTE 1 The Future Perfect often denotes the continu-

uance of an action, or the permanence of its results, in future time. E. g.

Τῆς δυνάμεως ἐς διδίον τοῖς ἐπιγιγνομένοις μνήμη καταλελεῖ
ψεταῖ, *the memory of our power will be left to our posterity forever.*
THUC. II, 64. (Compare § 18, 2.)

NOTE 2. The Future Perfect sometimes denotes the certainty or likelihood that an action will *immediately* take place, which idea is still more vividly expressed by the Perfect (§ 17, Note 6). E. g.

Εἰ δὲ παρελθὼν εἰς ὁστισοῦν δύνατο διδάξαι, πᾶς δὲ παρὸν φόβος λελύσεται, *all the present fear will be at once dispelled.* DEM. Symmor. 178, 17. (Here the inferior MSS. have λέλυται, which would have the same force, like δλωλα quoted in § 17, N. 6.) Φρίξε, καὶ πεπράξεται, *speak, and it shall be no sooner said than done.* ARIST. Plut. 1027. Εὐθύς Ἀριαῖος ἀφεστήξει, ὥστε φίλος ἡμῶν οὐδεὶς λελείψεται. XEN. An. II, 4, 5.

NOTE 3. The Future Perfect can be expressed by the Perfect Participle and *ἔσομαι*. In the active voice this compound form is the only one in use, except in a few verbs. E. g.

*Αν ταῦτ' εἰδῶμεν, καὶ τὰ δέοντα ἐσόμεθα ἐγνωκότες καὶ λόγων ματαίων ἀπηλλαγμένοι, *we shall have already resolved to do our duty and shall have been freed from vain reports.* DEM. Phil. I, 54, 22. (See § 17, N. 2).

NOTE 4. A circumlocution with the Aorist Participle and *ἔσομαι* is sometimes found, especially in the poets. E. g.

Οὐ σιωπήσας ἔσει; SOPH. O. T. 1146. Λυπηθεὶς ἔσει. SOPH. O. C. 816.

NOTE 5. (a.) When the Perfect is used in the sense of a Present (§ 17, N. 3), the Future Perfect is the regular Future of that tense. E. g.

Κεκλήσομαι, μεμνήσομαι, ἀφεστήξω, *I shall be named, I shall remember, I shall withdraw, &c.*

(b.) With many other verbs, the Future Perfect differs very slightly, if at all, from an ordinary Future. Thus, *πεπράσομαι* is the regular Future Passive of *πιπράσκω*. Still, where there is another form, the Future Perfect is generally more emphatic, and may be explained by Note 1 or Note 2.

NOTE 6. The Future Perfect of the dependent moods is rare, except in the verbs referred to in Note 5. When it occurs, it presents no peculiarity, as it bears the same relation to the Indicative which the corresponding forms of the Future would bear. E. g.

Ταῦτα (φησὶ) πεπράξεσθαι δυοῖν ἡ τριῶν ἡμερῶν, *he says that these things will have been accomplished within two or three days.* DEM. F. L. 364, 18. (Here the direct discourse was πεπράξεται)

REMARK. It must be remembered that, in most cases in which the Latin or the English would use a Future Perfect, the Greeks use an Aorist or even Perfect Subjunctive. (See § 18, 1, and § 20, N. 1, with the examples.)

GNOMIC AND ITERATIVE TENSES.

§ 30. 1. The Aorist and sometimes the Perfect Indicative are used in animated language to express *general truths*. These are called the *gnomic Aorist* and the *gnomic Perfect*, and are usually to be translated by our Present.

These tenses give a more vivid statement of general truths, by employing a *distinct* case or several distinct cases in past time to represent (as it were) *all possible* cases, and implying that what has occurred *will occur* again under similar circumstances. E. g.

Κάτθαν' ὅμως ὁ τ' ἀεργὸς ἀνὴρ ὁ τε πολλὰ ἔοργώς, *both alike must die.* IL. IX, 320. "Οστε καὶ ἄλκιμον ἄνδρα φοβεῖ καὶ ἀφεῖλε τονίκην, *who terrifies, and snatches away.* IL. XVII, 177. (See Note 2.) Βία δὲ καὶ μεγάλανχον ἐσφαλεν ἐν χρόνῳ. PIND. Pyth. VIII, 20. Σοφοὶ δὲ μέλλοντα τριταῖον ἀνεμον ἐμαθον, οὐδὲ ὑπὸ κέρδει βλάβεν. PIND. Nem. VII, 25. Καὶ δὴ φίλον τις ἔκταν' ἀγνοίας ὑπο. AESCH. Supp. 499. Ἀλλὰ τὰ τοιαῦτα εἰς μὲν ἅπαξ καὶ βραχὺν χρόνον ἀντέχει, καὶ σφόδρα γε ἦνθη σεν ἐπὶ ταῖς ἐλπίσιν, ἀν τύχη, τῷ χρόνῳ δὲ φωράται καὶ περὶ αὐτὰ καταρρεῖ. DEM. Ol. II, 21, 1. (See Note 2.) "Ην ἄρα . . . σφαλῶσιν, ἀντελπίσαντες ἀλλα ἐπ λήρωσαν τὴν χρείαν, *they supply the deficiency (as often as one occurs).* THUC. I, 70. "Ην δέ τις τούτων τι παραβαίνη, ζημίαν αὐτοῖς ἐπέθεσαν, i. e. *they impose a penalty upon every one who transgresses.* XEN. Cyt. I, 2, 2. Δεινῶν τ' ἄημα πνευμάτων ἐκοίμισε στένοντα πόντον. SOPH. Aj. 674. Μή ἡμέρα τὸν μὲν καθεῖλεν ὑψόθεν, τὸν δὲ ἥρ' ἄνω. EUR. Ino. Fr. 424. "Οταν ὁ Ἔρως ἐγκρατέστερος γένηται, διαφθείρει τε πολλὰ καὶ ἡδίκησεν. PLAT. Symp. 188 A. "Οταν τις ὁσπερ ωὗτος ἴσχυσῃ, ἡ πρώτη πρόφασις καὶ μικρὸν πτάσμα ἀπαντα ἀνεχαίτισε καὶ διέλυσεν. DEM. Ol. II, 20, 27. Επειδάν τις παρ' ἐμοῦ μάθῃ, ἐὰν μὲν βούληται, ἀποδέδωκεν ὁ ἔγω πράττομαι ἀργύριον, ἐὰν δὲ μὴ, ἐλθὼν εἰς ιερὸν ὁμόσας, ὅσου ἀν φῆ ἄξια εἴναι τὰ μαθήματα, τοσοῦτον κατέθηκεν. PLAT. Prot. 328 B. (Here the Perfect and Aorist are used together, in nearly the same sense, *he pays.*) Πολλοὶ διὰ δόξαν καὶ πολιτικὴν δύναμιν μεγάλα κακὰ πεπίνθα

σιν, i. e. *many always have suffered, and many do suffer.* ΧΕΝ Mem. IV, 2, 35. Τὸ δὲ μὴ ἐμποδὼν ἀναταγωνίστῳ εὐνοίᾳ τετὶ μηται. THUC. II, 45.

REMARK. The gnomic *Perfect* is not found in Homer.

NOTE 1. The sense, as well as the origin of the construction, is often made clearer by the addition of such words as *πολλάκις*, *ἡδη*, or *οὕπω*. Such examples as these form a simple transition from the common to the gnomic use of these tenses:—

Πολλὰ στρατόπεδα ἡδη ἔπεσεν ὑπ' ἐλασσόνων, i. e. *many cases have already arisen, implying, it often happens.* THUC. II, 89. Μέλλων γ' ἵατρος, τῇ νόσῳ διδοὺς χρόνον, *ἴασατ'* ἡδη μᾶλλον ἡ τεμὰν χρόνα. EUR. Frag. 1057. Πιολλάκις ἔχων τις οὐδὲ τάναγκαῖα νῦν αἴριον επλούτησ', ὥστε χατέρους τρέφειν, i. e. *cases have often occurred in which such a man has become rich the next day, &c.* PHILEM. Fr. Inc. 29. Ἀθυμοῦντες ἄνδρες οὕπω τρόπαιον ἔστησαν. PLAT. Crit. 108 C. Οὐδεὶς ἐπλούτησεν ταχέως δίκαιος ὅν. MENAND. Col. Fr. 6. (Krüger, § 53, 10, A. 2.)

NOTE 2. General truths are more commonly expressed in Greek, as in English, by the Present. (See § 10, N. 1.) Examples of the Present and Aorist, used in nearly the same sense in the same sentence, are given under § 30, 1. The gnomic Aorist is, however, commonly distinguished from the Present, either by being more vivid, or by referring to an action which is (by its own nature) momentary or sudden, while the Present (as usual) implies duration. See the second and sixth examples under § 30, 1.

NOTE 3. An Aorist resembling the gnomic Aorist is very common in Homer, in *similes* depending on past tenses, where it seems to stand by assimilation to the leading verb. It is usually to be translated by the Present. E. g.

“*Ηριπε δ' ὡς ὅτε τις δρῦς ἥριπεν*, and he fell, as when an oak falls (literally, as when an oak once fell). II. XVI, 389.

NOTE 4. It is very doubtful whether the Imperfect was ever used in a gnomic sense, so as to be translated by the Present.

NOTE 5. An instance of the gnomic Aorist in the Infinitive is found in SOPH. Aj. 1082:—

“*Οπου δ' ὑβρίζειν δρᾶν θ', ἀ βούλεται, παρῇ,*
Ταύτην νόμιζε τὴν πόλιν χρόνῳ ποτὲ
‘*Ἐξ οὐρίων δραμοῦσαν ἐς βυθὸν πεσεῖν.*

Here *πεσεῖν* represents *ἔπεσεν* in the direct discourse; the sense being, *believe that that city must at some time fall.* (See Schneidewin's note.) So probably in PLAT. Phaedr. 232 B: *ἡγουμένῳ . . . διαφορᾶς γενομένης κοινῷ ἀμφοτέροις καταστῆναι τὴν συμφοράν.*

Even the Aorist Participle seems to be occasionally used in the same sense; as in THUC. VI, 16: *οἴδα τοὺς τοιούτους ἐν μὲν τῷ καὶ αὐτοὺς βίῳ λυπηροὺς ὄντας, τῶν δὲ ἔπειτα ἀνθρώπων προσποίησιν ἔνγγενειας τιοὶ καὶ μὴ οὐσαν καταλιπόντας, I know that such men, although in their own lifetimes they are offensive, yet often leave to some who come after them a desire to claim connexion with them, even where there is no ground for it.*

NOTE 6. The gnomic Perfect is found in the Infinitive in DEM. Ol. II, 23, 14: *εἰ δέ τις σώφρων ἡ δίκαιος, . . . παρεῶσθαι καὶ ἐν οὐδενὸς εἶναι μέρει τὸν τοιούτον (φησίν), such a man is always thrust aside, and is of no account.*

2. The Imperfect and Aorist are sometimes used with the particle *ἄν* to denote a *customary action*, being equivalent to our phrase in narration, “*he would often do this*,” or “*he used to do it.*” E. g.

Διηρώτων ἄν αὐτοὺς τί λέγοιεν, I used to ask them (I would ask them) what they said. PLAT. Apol. 22 B. *Εἴ τινες ὕδοιέν πῃ τοὺς σφετέρους ἐπικρατοῦντας, ἀνεθάρσησαν ἄν, whenever any saw their friends in any way victorious, they would be encouraged (i. e. they were encouraged in all such cases).* THUC VII, 71. *Πολλάκις ἡ κούτσα μεν ἄν τι κακῶς ὑμᾶς βουλευσάμενος μέγα πρᾶγμα, we used very often to hear you, &c.* ARIST. Lysist. 511. *Εἴ τις αὐτῷ περὶ του ἀντιλέγοι μηδὲν ἔχων σαφὲς λέγειν, ἐπὶ τὴν ὑπόθεσιν ἐπανῆγεν ἄν πάντα τὸν λόγον, he always brought the whole discussion back to the main point.* XEN. Mem. IV, 6, 13. *Οπότε προσβλέψει τινας τῶν ἐν ταῖς τάξεσι, τοτὲ μὲν εἰπεν ἄν, φῶνδρες, κ. τ. λ. . . . τοτὲ δ' αὐτὸν ἄλλοις ἄν ἔλεξεν.* XEN. Cyr. VII, 1, 10.

This construction must be carefully distinguished from that with *ἄν* in ordinary apodosis (§ 49, 2). For the iterative Imperfect transferred to the Infinitive, see § 41, N. 3.

NOTE 1. (a.) The Ionic *iterative Aorist* in *-σκον* and *-σκόμην* expresses the repetition of a *momentary action*; the Imperfect with the same endings expresses the repetition of a *continued action*. E. g.

“*Ἄλλους μὲν γὰρ παιδας ἐμοὺς πόδας ὡκὺς Ἀχιλλεὺς πέρνασχ*”, *οὗ τιν' ἔλεσκε.* II. XXIV, 751. “*Οκως ἔλθοι ὁ Νεῖλος ἐπὶ ὄκτὼ πήχεας, ἔρδεσκε Λίγυπτον τὴν ἔνερθε Μέμφιος.* HDT. II, 13.

(b.) In Homer, however, the iterative forms are sometimes used in nearly or quite the same sense as the ordinary forms; thus *ἔσκε* in Homer does not differ from *ἔν*. E. g.

Δαήρος αὐτὸς ἐμὸς ἐσκε κυνώπιδος, εἴ ποτ' ἔην γε. II. III, 180. "Os ol τλησιον ἔζε, μάλιστα δέ μιν φιλέεσκεν. Od. VII, 171.

NOTE 2. Herodotus sometimes uses the iterative forms in -σκος and -σκόμην with ἀν, in the construction of § 30, 2. (He uses the Iterative *Aorist* in only two passages, in both with ἀν.) E. g.

Φοιτέονσα κλαίεσκε ἀν καὶ ὁ δυρέσκετο. HDT. III, 119. 'Εσ τούτους ὅκως ἔλθοις ὁ Σκύλης, τὴν μὲν στρατιὴν καταλείπεσκε ἐν τῷ σροαστείῳ, οὐτὸς δὲ ὅκως ἔλθοις ἐσ τὸ τεῖχος . . . λάβεσκε ἀν κλληγίδα ἐσμῆτα. HDT. IV, 78.

DEPENDENCE OF MOODS AND TENSES.

§ 31. 1. In dependent sentences, where the construction allows either a Subjunctive or an Optative, the Subjunctive is used if the leading verb is *primary*, and the Optative if it is *secondary*. (See § 8, 2.) E. g.

Πράττουσιν ἀν βούλωνται, *they do whatever they please*: but ἔπραττον ἀβούλοιντο, *they did whatever they pleased*.

2. In like manner, where the construction allows either an Indicative or an Optative, the Indicative follows *primary*, and the Optative follows *secondary* tenses. E. g.

Λέγουσιν ὅτι τοῦτο βούλονται, *they say that they wish for this*, ἔλεξαν ὅτι τοῦτο βούλοιντο, *they said that they wished for this*.

NOTE 1. To these fundamental rules we find one special exception:—

In indirect discourse of all kinds (including sentences denoting a *purpose* or *object* after *ἴwa*, *μή*, &c.), either an Indicative or a Subjunctive may depend upon a secondary tense, in order that the mood and tense actually used by the speaker may be retained in the indirect discourse. (See § 69.) E. g.

Ἐλπεν ὅτι βούλεται, for εἰπεν ὅτι βούλοιτο, *he said that he wished* (i. e. *he said βούλομαι*). Ἐφοβεῖτο μὴ τοῦτο γένηται, for ἔφοβεῖτο μὴ τοῦτο γένοιτο, *he feared lest it should happen* (i. e. *he thought, φοβοῦμαι μὴ γένηται*). (See § 44, 2.)

NOTE. 2. An only *apparent* exception to these rules occurs when either an apodosis with ἀν, or a verb expressing a wish, stands in a dependent sentence. In both these cases the form which would

have been required in the apodosis or in the wish, if it had been independent, is retained without regard to the leading verb. It will be obvious from the principles of such sentences (Chapter IV), that a change of mood would in most cases change the whole nature of the apodosis or wish. E. g.

'Εγώ οὐκ οἶδ' ὅπως ἀν τις σαφέστερον ἐπιδείξειεν, I do not know how any one could show this more clearly. DEM. Aph. I, 828, 23. *Δει γάρ ἐκείνῳ τοῦτο ἐν τῇ γνώμῃ παραστῆσαι, ὡς ὑμεῖς ἐκ τῆς ἀμελείας ταῦτης . . . ἵσως ἀν ὁρμήσαιτε.* DEM. Phil. I, 44, 25. *Ει δ' ὑμεῖς ἄλλο τι γνώσεσθε, ὃ μὴ γένοιτο, τίνα οἴεσθε αὐτὴν ψυχὴν ἔξειν;* DEM. Aph. II, 842, 14.

The learner needs only to be warned not to attempt to apply the rules § 31, 1, 2 to such cases as these. See § 44, 1, N. 3 (b).

NOTE 3. A few other unimportant exceptions will be noticed as they occur. See, for example, § 44, 2, Note 2.

REMARK. It is therefore of the highest importance to ascertain which tenses (in all the moods) are to be considered *primary*, and which *secondary*; that is, which are to be followed, in dependent sentences, by the Indicative or Subjunctive, and which by the Optative, where the rules of § 31 are applied. The general principle, stated in § 8, 2, applies chiefly to the Indicative, and even there not without some important modifications.

§ 32. 1. In the Indicative the general rule holds, that the Present, Perfect, Future, and Future Perfect are *primary* tenses, and the Imperfect, Pluperfect, and Aorist are *secondary* tenses.

2. But the historical Present is a secondary tense, as it refers to the past; and the gnomic Aorist is a primary tense, as it refers to the present.

See the first example under § 10, 2, where an historical Present is followed by the Optative; and the sixth, seventh, and eighth examples under § 30, 1, where gnomic Aorists are followed by the Subjunctive.

3. (a.) The Imperfect Indicative in protasis or apodosis denoting the non-fulfilment of a condition (§ 49, 2), when it refers to *present* time, is a primary tense. E. g.

**Ἐγραφον ἀν ἡλίκα ὑμᾶς εὐ ποιήσω, εἰ εὐ ξέιν, I would tell you in my letter how great services I would render you, if I knew, &c* DEM. F. L. 353, 24. *Πάνν ἀν ἐφοβούμην, μὴ ἀπορήσω σι λόγων.* PLAT. Symp. 193 E. **Ἐφοβούμην ἀν σφόδρα λέγειν, μὴ δόξω, κ. τ. λ., I should be very much afraid to speak, lest I should seem, &c.* PLAT. Theaet. 143 E. *Ταῦτ' ἀν ἡδη λέγειν ἐπεχείρουν, ὥν εἰδήτε.* DEM. Aristocr. 623, 11.

(b.) On the other hand, the Aorist Indicative in the same sense in protasis and apodosis, and also the Imperfect when it refers to the *past*, are secondary tenses. E. g.

'Αλλὰ καὶ τοὺς θεοὺς ἀν ἔδεισας παρακινδυνεύειν, μὴ οὐκ ὄρθως αὐτὸς ποιήσοις. 1st LAT. Euthyph. 15 D. 'Αλλ' οὐδὲ μετὰ πολλῶν μαρτυρῶν ἀποδιδοὺς εἰκῇ τις ἀν ἐπίστενεν, ὦν εἰ τις γίγνοιτο διαφορὰ, κομίσασθαι ῥαδίως παρ' ὑμῖν δύνηται. DEM. Onet. I, 869, 18. (Here the Subjunctive δύνηται will be explained by § 44, 2, but the Optative shows that the leading verb is secondary.)*

§ 33. All the tenses of the Subjunctive and Imperative are *primary*, as they refer to present or future time. E. g.

"Επεσθ' ὅπῃ ἀν τις ἡγῆται, follow whithersoever any one leads the way. THUC. II, 11.

§ 34. As the Optative refers sometimes to the *future* and sometimes to the *past*, it exerts upon a dependent verb sometimes the force of a *primary*, and sometimes that of a *secondary* tense.

When it refers to the *past*, as in general suppositions after *εἰ* and relatives, depending on past tenses (§§ 51 and 62), it is of course *secondary*, like any other form which refers to past time.

When it refers to the *future*, it is properly to be considered *primary*. In many cases, however, a double construction is allowed: on the principle of *assimilation* the Greeks preferred the Optative to the Subjunctive in certain clauses depending

* It is difficult to determine the question whether the secondary tenses of the Indicative in this construction (§ 32, 3) are primary or secondary in their effect on the dependent verb, as sentences of nearly every class depending upon them take by assimilation a secondary tense of the Indicative. (So in most final clauses, § 44, 3; in protasis after *εἰ*, § 49, 2; and after relatives, § 64.) There remain only indirect quotations, and the few cases of final clauses that do not take the Indicative by assimilation, but both of these have the peculiarity of allowing the Indicative and Subjunctive, when the writer pleases, to stand as they were in the direct discourse, instead of being changed to the Optative. Madvig (*Bemerkungen*, p. 20) classes them all as primary forms, considering the two examples of the Optative after the Aorist, quoted above, § 32, 3 (b), as exceptions. But these cannot be accounted for on the supposition that both Aorist and Imperfect are primary: they are, however, perfectly regular, if we consider the present forms primary and the past forms secondary (as in other cases); while the other examples in which the Indicative or Subjunctive follows the *past* forms may all be explained on the principle of § 31, Note 1.

on an Optative, the dependent verb referring to the future like the leading verb, and differing little from a Subjunctive in such a position. This assimilation takes place *regularly* in protasis and conditional relative clauses depending on an Optative; but *seldom* in final and object clauses after *ἴνα*, *ὅπως*, *μή*, &c., and *very rarely* in indirect quotations or questions.

The three classes of sentences which may depend on an Optative referring to the future are treated separately:—

1. (a.) In protasis and in conditional relative sentences depending upon an Optative which *refers to the future*, the Optative is regularly used to express a future condition, rather than the Subjunctive. E. g.

Ἐῆς φορητὸς οὐκ ἀν, εἰ πράσσοις καλῶς, *you would be unendurable, if you should ever prosper.* AESCH. Prom. 979. Ἀνδρὶ δέ κ' οὐκ εἴξειε μέγας Τελαμώνιος Αἴας, ὃς θυητός τ' εἴη καὶ ἔδοι Δημήτερος ἀκτήν. II. XIII, 321. Πῶς γὰρ ἀν τις, ἢ γε μή ἐπίσταιτο, ταῦτα σοφὸς εἴη; *for how should any one be wise in those things which he did not understand?* XEN. Mem. IV, 6, 7. Δέοιτο ἀν αὐτοῦ μένειν, ἔστε σὺ ἀπέλθοις. XEN. Cyr. V, 3, 13. Εἰ ἀποθνήσκοι μὲν πάντα, ὅσα τοῦ ζῆν μεταλάβοι, ἐπειδὴ δὲ ἀποθάνοι, μένοι ἐν τούτῳ . . . ἀρ' οὐ πολλὴ ἀνάγκη τελευτῶντα πάντα τεθνάναι; PLAT. Phaed. 72 C. Ως ἀπόλοιτο καὶ ἄλλος, ὃ τις τοιαῦτά γε ῥέζοι, *may any other man likewise perish, who shall do such things.* Od. I, 47. Τεθναίνη, ὅτε μοι μηκέτι ταῦτα μέλοι, *may I die, when I (shall) no longer care for these!* MIMN. Fr. I, 2. (Here ὅταν μηκέτι μέλῃ might be used without change of meaning. But ὅτε μέλει, found in the passage as quoted by Plutarch, would refer to the present in classic Greek.)

(b.) On the other hand, the dependent verb is sometimes in the Subjunctive (or Future Indicative with *εἰ*), on the ground that it follows a tense of future time. This happens especially after the Optative with *ἀν* used in its sense approaching that of the Future Indicative (§ 52, 2, N; § 54, 1, b.) E. g.

**Ην οὖν μάθης μοι τοῦτον, οὐκ ἀν ἀποδοίην, if then you should (shall) learn this for me, I would not pay, &c.* ARIST. Nub. 116. **Ην σε ἀφέλωμαι, κάκιστ' ἀπολοίμην.* Id. Ran. 586. **Ἐγὼ δὲ ταύτην μὲν τὴν εἰρήνην, ἔως ἀν εἰς Ἀθηναίων λείπηται, οὐδέποτ' ἀν συμβούλευσαιμι ποιήσασθαι τῇ πόλει, I would never advise the city to make this peace, as long as a single Athenian shall be left.* DEM. F. L. 345, 14. (Here ἔως λείποιτο would be the common form.) **Ωσπερ ἀν ὑμῶν ἔκαστος αἰσχυνθείη τὴν τάξιν λιπεῖν ἦν ἀν ταχθῆ ἐν τῷ πολέμῳ, as each one of you would be ashamed to leave the post at which he might be placed in war.* AESCHIN. Cor. § 7. (Here ἦν ταχθεῖη would be the more common expression.) *Τῶν ἀτοποτάτων ἀν εἴτε, εἰ ταῦτα δυνηθεῖς μή πράξει.* DEM. Ol. I, 16, 25. Many such examples may be explained equally well by § 54, 1 (a).

NOTE. It will be understood that no assimilation to the Optative can take place when the protasis (after *ei* or a relative) consists of a present or past tense of the indicative, as in this case a change to the Optative would involve a change of time. See § 64, Rem 2.

2. In final and object clauses after *īva*, *ōπωs*, *μή*, &c., the Subjunctive (or Future Indicative) is generally used when the leading verb is an Optative referring to the future; the Optative, however, sometimes occurs. The preference for the Subjunctive here can be explained on the general principle (§ 31, Note 1, and § 44, 2). E. g.

(Subj.) 'Οκνοίην ἄν *ei*s τὰ πλοῖα ἐμβαίνειν, μὴ καταδύση· φοβοί-
ων δ' ἄν τῷ ἡγεμόνι ἐπεσθαι, μὴ ἡμᾶς ἀγάγη ὅθεν οὐχ οἶόν τε ἔσται
ἔξελθεῖν. XEN. An. 1, 3, 17. Οἴομαι ἄν ὑμᾶς μέγα ὄντσαι τὸ στρά-
τευμα, εἰ ἐπιμεληθείητε ὅπωs ἀντὶ τῶν ἀπολωλότων ὡs τάχιστα στρατη-
γοὶ καὶ λοχαγοὶ ἀντικατασταθῶσιν. XEN. An. III, 1, 38.

(Opt.) Πειρώμην ἄν μὴ πρόσω *ὑμῶν* εἴναι, *īva*, εἴ που καιρὸς εἴη,
ἐπιφανείην. XEN. Cyr. II, 4, 17. Ἡ φυλακὴ γελοία τις ἄν φαί-
νοιτο, εἰ μὴ σύγε ἐπιμελοῦ ὅπωs ἔξωθέν τι εἰσφέροιτο. XEN.
Oecon. VII, 39. Other examples of the Optative are AESCH.
Eumen. 298 (ἐλθοι, *ōπωs γένοιτο*); SOPH. Aj. 1221 (*ōπωs προσεί-
ποιμεν*); SOPH. Phil. 325; EUR. Hec. 839; XEN. Cyr. I, 6, 22.

NOTE. In relative sentences expressing a purpose the Future Indicative is regularly retained, even after past tenses of the Indicative. For exceptional cases of the Optative in this construction, depending on the Optative with *āv*, see § 65, 1, Notes 1 and 3.

3. In indirect quotations and questions, depending upon an Optative which refers to the future, the Indicative is the only form regularly used to represent an *Indicative* of the direct discourse. But in indirect questions the Optative is sometimes found representing a *dubitatively Subjunctive* of the direct question (§ 88). E. g.

Οὐδ' ἄν *ei*s ἀντείποι ὡs οὐ συμφέρει τῇ πόλεi. DEM. Megal. 202,
24. Εἰ οὖν νῦν ἀποδειχθείη τίνα χρή ἡγεῖσθαι, . . . οὐκ ἄν ὅπτει
πολέμοι ἐλθοιει βουλευεσθαι ἡμᾶς δεοι. XEN. An. III, 2, 36.

Οὐκ ἄν ἔχοις ἔξελθὼν ὅ τι χρῶφο σαυτῷ, if you should withdraw,
you would not know what to do with yourself. PLAT. Crit. 45 B. Οὐκ
ἄν ἔχοις ὅ τι χρήσαιο σαυτῷ, ἀλλ' ἵλιγγισθης ἄν καὶ χασμῷ οὐκ ἔχων
ὅ τι εἴποις. Id. Gorg. 486 B. The direct questions here were *τι*
χρῶμαι; — *τι* *χρήσωμαι*; — *τι* *εἴπω*; The Subjunctive can always
be retained in this construction, even after past tenses. See § 71.

NOTE. In DEM. Megal. 203, 12, we find a case of the Optative in
an indirect quotation: Οὐ γάρ ἐκεῖνό γ' ἄν εἴποιμεν, ὡs ἀνταλλάξασθαι
βουλοίμεθ' ἀντιπάλους Δακεδαιμονίους ἀντὶ Θηβαίων There are

no other readings, and it is doubtful whether we must consider it as an exceptional case of assimilation (*we could not say this, that we wished, &c.*), or emend it, either by reading *βούλόμεθα* (as proposed by Madvig, *Bemerk.* p. 21), or by inserting *ἄν*, which may easily have been omitted in the MSS. before either *ἀνταλλάξασθαι* or *ἀντιπάλοις*. In PLAT. Rep. VII, 515 D, we find in the best MSS. *Τί ἀν οἴει αὐτὸν εἰπεῖν, εἴ τις αὐτῷ λέγοι ὅτι τότε μὲν ἔώρα φλυαρίας, νῦν δὲ ὀρθότερα βλέποις*, *what do you think he would say, if any one should tell him that all that time he had been seeing foolish phantoms, but that now he sees more correctly?* Some MSS. read *βλέπει*.

In II. V, 85, *Τυδείδην οὐκ ἀν γνοίς ποτέροισι μετείη*, the Optative in the indirect question represents *μέτεστιν*, but *οὐκ ἀν γνοίς* here refers to the past, meaning *you would not have known*. (See § 49, 2, N. 6.)

§ 35. 1. The Present, Perfect, and the Futures in the Infinitive and Participle regularly denote time which is merely *relative* to that of the leading verb of the sentence. They are therefore *primary* when that is primary, and *secondary* when that is secondary. E. g.

Βούλεται λέγειν τί τοῦτό ἐστιν, he wishes to tell what this is. *Ἐβούλετο λέγειν τί τοῦτο εἴη, he wished to tell what this was.* *Φησὶν ἀκηκοέναι τί ἐστιν, he says he has heard what it is.* **Ἐφη ἀκηκοέναι τί εἴη, he said he had heard what it was.* *Φησὶ ποιῆσειν ὃ τι ἀν βούλησθε, he says he will do whatever you shall wish.* **Ἐφη ποιῆσειν ὃ τι βούλοισθε, he said he would do whatever you should wish.*

Μένουσιν βούλόμενοι εἰδέναι τί ἐστι. **Ἐμενον βούλόμενοι εἰδέναι τί εἴη.* *Μένουσιν ἀκηκοότες τί ἐστιν.* **Ἐμενον ἀκηκοότες τί εἴη.* *Μένουσιν ἀκουσόμενοι τί ἐστιν.* **Ἐμενον ἀκουσόμενοι τί εἴη.*

NOTE. When the Present Infinitive and Participle represent the Imperfect (without *ἄν*) they are secondary without regard to the leading verb. E. g.

Πῶς γὰρ οἴεσθε δυσχερῶς ἀκούειν, εἴ τις τι λέγοις; how unwillingly do you think they heard it, when any one said anything? See this and the other examples under § 15, 3, and § 73, 2.

2. When the Aorist Infinitive *in itself* does not refer to any definite time, it takes its time from the leading verb (like the Present), and may be either primary or secondary. But when it refers to time *absolutely* past, it is always a secondary tense. E. g.

Βούλεται γνῶναι τί τοῦτό ἐστιν, he wishes to learn what this is. *Ἐβούλετο γνῶναι τί τοῦτο εἴη, he wished to learn what this was.* (§ 23, 1.)

But φησὶ γνῶναι τί τοῦτο εἴη, he says that he learned what this

was (§ 23, 2). "Εφη γνῶναι τί τοῦτο εἴη, *he said that he had learned what this was.* (Γνῶναι has the force of a primary tense in the first example, that of a secondary tense in the others.)

3. The Aorist Participle refers to time past relatively to the leading verb. It is therefore secondary when the leading verb is past or present and the Participle refers to time *absolutely* past; but it may be primary when the leading verb is future, if the Participle refers to time *absolutely* future. E. g.

"Ιστε ήμᾶς ἐλθόντας ὥν τοῦτο ἴδοιμεν, *you know that we came that we might see this.* "Υπειπὼν τᾶλλα ὅτι αὐτὸς τάκει πράξοι, φέχετο. THUC. I, 90. Τῇ μάστιγι τυπτέσθω πληγὰς ὑπὸ κήρυκος ἐν ἀγορᾷ, κηρύξαντος ὅν ἐνέκα μέλλει τύπτεσθαι. PLAT. Lεξ. XI, 917 E. Ψήφων δείσας μὴ δεηθείη . . . τρέφει. ARIST. Vesp. 109.

4. The tenses of the Infinitive and Participle with *āv* are followed, in dependent clauses, by those constructions that would have followed the finite moods which they represent, in the same position. See § 41, § 32, 3, and § 34.

CHAPTER III.

THE PARTICLE "AN.

§ 36. The adverb *āv* (Epic *κέ*, Doric *κά*) has two uses, which must be carefully distinguished.

1. In one use, it denotes that the action of the verb to which it is joined is dependent upon some condition, expressed or implied. This is its force with the secondary tenses of the Indicative, and with the Optative, Infinitive, and Participle: with these it forms an apodosis, and belongs strictly to the *verb*.

2. In its other use, it is joined regularly to *ei*, *if*, and to all relatives and temporal particles, (and occasionally to the final particles *ώς*, *ὅπως* and *ὅφει*,) when these

words are followed by the *Subjunctive*. Here it seems to belong entirely to the relative or particle, with which it often coalesces, as in *ἐάν*, *ὅταν*, *ἐπειδάν*.

REMARK 1. The rules, § 36, 1, 2, include only the constructions which are in good use in Attic Greek. For the Epic use of *ἄν* with the Subjunctive in apodosis, see § 38, 2; for *ἄν* with the Future Indicative, see § 37, 2.

REMARK 2. There is no word or expression in English which can be used to translate *ἄν*. In its first use (§ 36, 1) we express it by the mood of the verb which we use; as *βούλοιτο ἄν*, *he would wish*. In its second use, with the Subjunctive, it has no force that can be made perceptible in English. Its peculiar use can be understood only by a study of the various constructions in which it occurs. These are enumerated below, with references (when it is necessary) to the more full explanation of each in Chapter IV.

§ 37. 1. The Present and Perfect Indicative are never used with *ἄν*.

When this seems to occur, there is always a mixture of constructions. Thus in PLAT. Leg. IV, 712 E, *ἐγώ δέ οὗτοι νῦν ἐξαίφνης ἄν ἐρωτηθεὶς ὅντως, ὅπερ εἰπον*, *οὐκ ἔχω εἰπεῖν*, *ἄν* was used with a view to *οἴκ* *ἄν εἴ-οιμι* or some such construction, for which *οὐκ ἔχω εἰπεῖν* was substituted: the meaning is, *if I should suddenly be asked, I could not say*, &c. So in PLAT. Men. 72 C, *κἄν εἰ πολλαὶ . . . εἰσὶν, ἐν γέ τι εἴδος ταῦτὸν πᾶσαι ἔχουσι*, i. e. *even if they are many, still (it would seem to follow that) they all have*, &c. Examples like the last are very common in Aristotle, who seems to use *κἄν εἰ* almost like *καὶ εἰ*, without regard to the mood of the leading verb.

REMARK. Constructions like those mentioned in § 42, 2. Note, must not be referred to this head. For *οὐκ ἄν μοι δοκεῖ εἶναι* is never *it would not seem to me to be*; but always, *it does not seem to me that it would be*; *ἄν* belonging to *εἶναι*.

2. The Future Indicative is often used with *ἄν* or *κέ* by the early poets, especially Homer. The addition of *ἄν* makes the Future more contingent than that tense naturally is, giving it a force approaching that of the Optative with *ἄν* in apodosis (§ 39). E. g.

'Αλλ' ἵθ, *ἐγώ δέ κέ τοι Χαρίτων μίαν δπλοτεράων δώσω, δπνιέμεναι καὶ σὴν κεκλήσθαι ἀκοιτιν.* Il. XIV, 267. *Καὶ κέ τις ὁδὸς ἐρέει Τρώων ὑπερηνορεόντων, perhaps some one will thus speak.* Il. IV, 176. *Ο δέ κεν κεχολώσεται, ὅν κεν ἵκωμαι, and he will perhaps be angry to whom I come.* Il. I, 139. *Εἰ δ' ἄγε, τοὺς ἄν ἐγὼν ἐπιόφοραι· οἱ δὲ πιθέσθων.* Il. IX, 167. *Παρ' ἔμοιγε καὶ ἄλλοι, οἱ κέ με τιμή-*

σουσι, i. e. *who will honor me when occasion offers.* II. I, 174. Ε. δ' Ὁδυσεὺς ἔλθοι καὶ ἵκοιτ' ἐσ πατρίδα γαῖαν, αἰψά κε σὺν ὦ παιδὶ βίας ἀποτίσεται ἀνδρῶν. Od. XVII, 539. (In this passage the Future with *κέ* is used nearly in the sense of the Optative, corresponding to the Optatives in the Protasis. Ἀποτίσεται may also be Aorist Subjunctive, by § 38, 2.) Μαθὼν δέ τις ἀν ἐρεῖ. PIND. Nem. VII, 68. Κἄν ἔτ' ἔτι φάνιον δψοματι αἴμα. EUR. Elect. 484. (So the MSS.)

NOTE 1. The use of *ἄν* with the Future Indicative in Attic Greek is absolutely denied by many critics, and the number of the examples cited in support of it have been greatly diminished by the more careful revision of the texts of the Attic writers. Still several passages remain, even in the best prose, where we must either emend the text against the authority of the MSS., or admit the construction as a rare exception to the general rule. E. g.

Αἰγυπτίος δὲ οὐχ ὄρῳ ποίᾳ δυνάμει συμμάχῳ χρησάμενοι μᾶλλον ἀν κολάσεσθε τῆς νῦν σὺν ἐμοὶ οὐσης. XEN. An. II, 5, 13. Απισχυρισάμενοι δὲ σαφὲς ἀν [καταστήσετε] αὐτοῖς ἀπὸ τοῦ ἵσου ὑμῖν μᾶλλον προσφέρεσθαι. THUC. I, 140. (Here most editors read καταστήσατε, on the authority of inferior MSS.) Ἐφη οὖν τὸν ἔρωτώμενον εἰπεῖν, οὐχ ἦκει, φάναι, οὐδὲ ἀν ἦξει δεῦρο, nor will he be likely to come hither. PLAT. Rep. X, 615 D. (Here the only other reading is ἦξοι, which is of course corrupt.) Ἐφη λέγων πρὸς ὑμᾶς ὡς, εἰ διαφευξοίμην, ἦδη ἀν ὑμῶν οἱ νίεις πάντες παντάπασι διαφθαρήσονται. Id. Apol. 29 C.

The construction is perhaps less suspicious in the dramatic chorus, which belongs to lyric poetry. See the last example under § 37, 2.

See § 41, 4, on the Future Infinitive and Participle with *ἄν*.

NOTE 2. The form *κέ* is much more common with the Future in Homer than the form *ἄν*.

3. The most common use of *ἄν* with the Indicative is with the *secondary* tenses, generally the Imperfect and Aorist, in apodosis. It here denotes that the condition upon which the action of the verb depends is *not* or *was not* fulfilled. See § 49, 2.

NOTE. The Imperfect and Aorist are sometimes used with *ἄν* in an iterative sense; which construction must not be confounded with that just mentioned. See § 30, 2.

§ 38. 1. In Attic Greek the Subjunctive is used with *ἄν* only in the cases mentioned in § 36, 2; never in independent sentences. See § 47, 2, § 50 1 § 51,

and § 60, 3. For the occasional use of *āv* in final clauses, see § 44, 1, Note 2.

2. In Epic poetry, when the Subjunctive is used nearly in the sense of the Future Indicative (§ 87), it sometimes takes *κέ* or *āv*. The combination forms an apodosis, with a protasis expressed or understood, and is nearly or quite equivalent to the Future Indicative with *āv*. E. g.

Εἰ δέ κε μὴ δώσωσιν, ἐγὼ δέ κεν αὐτὸς ἔλωματι, and if they do not give her up, I will take her myself. II. I, 324. (Cf. II. I, 137.)
See § 50, 1, Note 2 (a).

NOTE. This Epic use of *κέ* or *āv* with the Subjunctive must not be confounded with the ordinary construction of § 38, 1. In the latter the *āv* is closely connected with the particle or relative, while in the former it is joined with the verb, as it is with the Indicative or Optative. It in fact bears more resemblance to the ordinary Optative with *āv* in apodosis in Attic Greek, than to any other Attic construction.

§ 39. The Optative with *āv* always forms an apodosis, to which a protasis must be either expressed or implied. It denotes what *would happen*, if the condition (expressed or implied) upon which the action of the verb depends *should ever be* fulfilled. See § 50, 2, and § 52, 2.

REMARK. Such constructions as are explained in § 44, 1, N. 3, a, and § 74, 1, N. 2, are no exception to this rule, as there *āv* does not belong to the verb.

NOTE. The Future Optative is not used with *āv*. See § 26.

§ 40. The Imperative is never used with *āv*.

NOTE. All passages formerly cited for *āv* with the Imperative are now emended on MSS. authority, or otherwise satisfactorily explained. See Passow, or Liddell and Scott, s. v. "Av."

§ 41. The Infinitive and Participle can be used with *āv* in all cases in which a finite verb, if it stood in their place, would be accompanied with *āv*. This com

bination always forms an *apodosis* (except in its iterative sense, Note 3): it can never form a *protasis*, as the finite verb never has *ἄν* joined to *itself* in protasis. (See § 36, 2.)

Each tense of the Infinitive and Participle with *ἄν* forms the same kind of apodosis which the *corresponding tense* of the Indicative or Optative would form in its place. The context must decide whether the Indicative or the Optative is represented in each case.

1. The Present Infinitive and Participle (which represent also the Imperfect, by § 15, 3, and § 16, 2), when they are used with *ἄν*, may be equivalent either to the Imperfect Indicative with *ἄν* or to the Present Optative with *ἄν*. They can represent no other form, as no other form of the Present is used with *ἄν* in apodosis in the finite moods. E. g.

Φησὶν αὐτοὺς ἐλευθέρους ἄν εἰναι, εἰ τοῦτο ἔπραξαν, *he says that they would (now) be free, if they had done this* (*εἰναι* *ἄν* representing *ἥσαν* *ἄν*, § 37, 3). Φησὶν αὐτοὺς ἐλευθέρους ἄν εἰναι, εἰ τοῦτο πράξειν, *he says that they would (hereafter) be free, if they should do this* (*εἰναι* *ἄν* representing *εἴησαν* *ἄν*, § 39). Οἴεσθε γὰρ τὸν πατέρα οὐκ ἄν φυλάττειν καὶ τὴν τιμὴν λαμβάνειν τῶν ἔνδων; *do you think he would not have taken care and have received the pay?* DEM. Timoth. 1194, 20. (Here the direct discourse would be *έφύλαττεν* *ἄν* *καὶ ἐλάμβανεν*.) Οἴμαι γὰρ ἄν οὐκ ἀχαρίστως μοι ἔχειν, *for I think it would not be a thankless labor*; i. e. οὐκ ἄν ἔχοι. XEN. An. II, 3, 18. Μαρτυριώ ἐχρώντο, μὴ ἄν ξυστρατεύειν, εἰ μή τι ἡδίκουν οἷς ἐπήσοσαν, *that they would not join in expeditions, unless those against whom they were marching had wronged them.* THUC. III, 11. (Here *ξυστρατεύειν* *ἄν* represents *ξυνεστράτευον* *ἄν*.)

Οἶδα αὐτοὺς ἐλευθέρους ἄν ὄντας, εἰ τοῦτο ἔπραξαν, *I know they would (now) be free, if they had done this.* Οἶδα αὐτοὺς ἐλευθέρους ἄν ὄντας, εἰ τοῦτο πράξειν, *I know they would (hereafter) be free, if they should do this.* (In the former *ὄντας* *ἄν* represents *ἥσαν* *ἄν*, in the latter *εἴησαν* *ἄν*.) Τῶν λαμβανόντων δίκην ὄντες ἄν δικαίως (i. e. *ἥμεν* *ἄν*), *whereas we should justly be among those who inflict punishment.* DEM. Eubul. 1300, 8. "Οπερ ἔσχε μη . . . τὴν Πελοπόννησον πορθεῖν, ἀδυνάτων ἄν ὄντων (ύμῶν) ἐπιβοηθεῖν, *when you would have been unable to bring aid (sc. if he had done it).* THUC. I 73. Πόλλ' ἄν ἔχων ἔτερ' εἰπεῖν περὶ αὐτῆς παραλείπω, *although . . . might be able (if I should wish) to say many other things about it, . . . omit them.* DEM. Cor. 313, 4. "Απὸ παντὸς ἄν φέρων λόγου δικαίω μηχάνημα ποικίλον (i. e. *ὅς οὐ φέροις*), *thou who wouldst derive, &c* ΣΟΡΗ. O. C. 761.

2. The Perfect Infinitive and Participle (which represent also the Pluperfect, by § 18, 3, Rem.), when they are used with *ἄν*, may be equivalent either to the Pluperfect Indicative with *ἄν* or to the Perfect Optative with *ἄν*. E. g.

Ἐτὶ μὴ τὰς ἀρετὰς ὑπὲρ αὐτῶν ἐκείνας οἱ Μαραθῶνι καὶ Σαλαμῖνι πα-
σέσχοντο, πάντα ταῦθ' ὑπὸ τῶν βαρβάρων ἄν ἐαλωκένατ
(sc. φήσειν *ἄν τις*), if those at Marathon and Salamis had not ex-
hibited those deeds of valor in their behalf, any one would say that all
these would have been captured by the barbarians. DEM. F. L. 441,
21. Here ἐαλωκέναι *ἄν* represents ἐαλώκεσαν *ἄν*, Plup. Ind.) Ἀλλ'
οὐκ ἄν ἥγοῦμαι αὐτοὺς δίκην ἀξίαν δεδωκέναι, εἰ ἀκροασάμενοι
αὐτῶν κατεψηφίσασθε, but I do not believe they would (then) have
suffered sufficient punishment, if you after hearing them should con-
demn them. LYS. XXVII, § 9. (Here the protasis in the Optative
shows that δεδωκέναι *ἄν* represents δεδωκότες *ἄν* εἰεν (§ 18, 1); but
if the protasis had been εἰ κατεψηφίσασθε, if you had condemned them,
δεδωκέναι *ἄν* would have represented ἐδεδωκεσαν *ἄν*, they would have
suffered.) See also, in § 8 of the same oration, οὐκ ἄν ἀπολωλέναι
. . . . ἀλλὰ δεδωκέναι. Ἀνδραποδώδεις ἄν δικαίως κεκλῆσθαι
ἥγεντο. XEN. Mem. I, 1, 16. (Here κεκλῆσθαι *ἄν* represents κεκλη-
μένοι *ἄν* εἰεν.)

These constructions are of course rare, as the forms of the finite
moods here represented themselves seldom occur.

3. The Aorist Infinitive and Participle with *ἄν* may be
equivalent either to the Aorist Indicative with *ἄν* or to the
Aorist Optative with *ἄν*. E. g.

Οὐκ ἄν ἥγεισθ' αὐτὸν κανέναν ἐπιδραμεῖν; do you not believe that (if
this had been so) he would even have run thither? i. e. οὐκ ἄν ἐπέ-
δραμεν; DEM. Aph. I, 831, 10. Ἀνεν δὲ σεισμοῦ οὐκ ἄν μοι δοκεῖ τὸ
τοιούτο ξυμβῆναι γενέσθαι (οὐκ ἄν ξυμβῆναι representing οὐκ ἄν
ξυνέβη), but unless there had been an earthquake, it does not seem to
me that such a thing could have by any chance happened. THUC. III,
89. Τοὺς Ἀθηναίους ἥλπικεν ἵσως ἄν ἐπεξελθεῖν καὶ τὴν γῆν οὐκ
ἄν περιιδεῖν τρηπήναι (i. e. ἵσως ἄν ἐπεξέλθοιεν καὶ οὐκ ἄν περι-
δοιεν). Id. II, 20. Οὐδέ ἄν κρατῆσαι αὐτοὺς τῆς γῆς ἥγοῦμαι (i. e.
κρατήσειν ἄν). Id. VI, 37.

Ἀλλὰ ῥάδίως ἄν ἀφεθεὶς, εἰ καὶ μετρίως τι τούτων ἐποίησε, προεί-
λετο ἀποθανεῖν, whereas he might easily have been acquitted, &c. XEN.
Mem. IV, 4, 4. Καὶ εἰ ἀπήχθησθε ὥσπερ ἡμεῖς, εὖ ἵσμεν μὴ ἄν
ἥσσον ὑμᾶς λυπηροὺς γενομένους τοῖς ξυμμάχοις, καὶ ἀναγκα-
σθέντας ἄν ἦ ἄρχειν, κ. τ. λ. (i. e. οὐκ ἄν ἐγένεσθε, καὶ ἡναγκάσθητε
ἄν), if you had become odious as we have, we are sure that you would
have been no less oppressive to your allies, and that you would have
been forced, &c. THUC. I, 76. Ὁρῶν τὸ παρατείχισμα ἀπλοῦν δὲν, καὶ
ἰ ἐπικρατήσει τις ῥάδίως ἄν αὐτὶ ληφθέν (i. e. ῥάδίως ἄν
ἀπὸ ληφθεῖν), seeing that it would easily be taken, &c. Id. VII, 42

Οὗτε ὅντα οὕτε ἀν γενόμενα λογοποιοῦσιν, *they relate things which are not real, ana which never could happen* (i. e. οὐκ ἀν γένοιτο). Id. VI, 38.

4. The Future Infinitive and Participle with *ἄν* would be equivalent to the Homeric construction of *ἄν* with the Future Indicative (§ 37, 2). As, however, *ἄν* is not found in Homer with either the Future Infinitive or the Future Participle (see below, Note 2), this construction rests chiefly on the authority of passages in Attic writers, and is subject to the same doubt and suspicion as that of the Future Indicative with *ἄν* in those writers. (See § 37, 2, Note 1.) In the following passages it is still retained in the best editions, with strong support from MSS.

Νομίζοντες, εἰ ταύτην πρώτην λάβοιεν, ῥαδίως ἀν σφίσι τὰλλα προσχωρήσειν. ΤΗΙΙC. II, 80. (Here the direct discourse would regularly have been either in the Fut. Ind. without *ἄν*, or in the Aor. Opt. with *ἄν*.) The same may be said of ΤΗΙΙC. V, 82, νομίζων μέγιστον ἀν σφᾶς ὡφελήσειν. (Here one Ms. reads by correction ὡφελῆσαι.) See also ΤΗΙΙC. VI, 66; VIII, 25 and 71. Σχολῆ ποθ' ἥξειν δεύρ' ἀν ἔξηνχουν ἐγώ, *I declared that I should be very slow to come hither again.* ΣΟΡΗ. Ant. 390. Ἀφίετε ἥ μὴ ἀφίετε, ὡς ἐμοῦ οὐκ ἀν ποιήσοντος ἄλλα, οὐδ' εἰ μέλλω πολλάκις τεθνάναι. Plat. Apol. 30 C. Τοὺς ὄτιον ἀν ἐκείνῳ ποιήσοντας ἀνγρηκότες ἐκ τῆς πόλεως ἔσεσθε. DEM. F. L. 450, 27. (Here Cod. A. reads ποιήσαντας.)

NOTE 1. As the Future Optative is never used with *ἄν* (§ 39, Note), this can never be represented by the Future Infinitive or Participle with *ἄν*.

NOTE 2. The Participle with *ἅ* or *κέ* is not found in Homer or Pindar. The Infinitive with *ἄν* occurs in these poets very seldom, and only in indirect discourse. E. g.

Καὶ δ' ἀν τοῖς ἄλλοισιν ἔφη παραμυθήσασθαι. II. IX, 684. (The direct discourse is given in the words of Achilles in vs. 417, καὶ δ' ἀν . . . παραμυθησάμην.)

NOTE 3. The Infinitive with *ἄν* sometimes represents an *iterative* Imperfect or Aorist Indicative with *ἄν* (§ 30, 2). This must be carefully distinguished from an apodosis. E. g.

Ἄκούω Λακεδαιμονίους τότε ἐμβαλόντας ἀν κακώσαντας τὴν χώραν ἀναχωρεῖν ἐπ' οἴκου πάλιν, *I hear that the Lacedaemonians at that time, after invading and ravaging the country, used to return home again.* DEM. Phil. III, 123, 16. (Here ἀναχωρεῖν *ἄν* represents ἀνεχώρουν *ἄν* in its iterative sense, *they used to return*.)

NOTE 4. The Infinitive with *āv* commonly stands in indirect discourse after a verb of *saying* or *thinking*, as in most of the examples given above. Occasionally, however, it is found in other constructions, where the simple Present or Aorist Infinitive is regularly used. E. g.

Tà δὲ ἐντὸς οὗτως ἐκαίετο, ὅστε ἤδιστα ἀν ἐς ὑδωρ ψυχρὸν σφᾶς αὐτοὺς ρίπτειν, so that they would most gladly have thrown themselves into cold water. THUC. II, 49. ("Ωστε ρίπτειν would be the ordinary expression here: with *āv* it represents an Imperfect Indicative, ἔρριπτον *āv*.) Ἐκείνους ἀπεστερηκέναι, εἰ καὶ κρατοῖεν, μὴ ἀν ἔτι σφᾶς ἀποτειχίσατε, to have deprived them of the power of ever again walling them in, even if they should be victorious. Id. VII, 6. See § 27, N. 2 (a), for an example of *βούλομαι* and the Infinitive with *āv*. We have given examples of verbs of *hoping*, &c. with the Present, Aorist, and Future Infinitive; they sometimes take the Infinitive with *āv*, as a slight change from the Future; as in THUC. VII, 61: τὸ τῆς τύχης καν μεθ' ἡμῶν ἐλπίσαντες στῆνατε. (See § 27, N. 3.) Ελπίζω is found also with *ώς* and the Future Optative in THUC. VI, 30; and with *ώς* and the Aorist Optative with *āv* in V, 9.

NOTE 5. The Participle with *āv* can never represent a *protasis*, because there is no form of protasis in the finite moods in which *āv* is joined with the *verb itself*. For examples of apparent violations of this principle, incorrectly explained by Matthiae and others as cases of the Participle with *āv* in protasis, see § 42, 3, Note 1.

§ 42. 1. When *āv* is used with the Subjunctive, if it does not coalesce with the relative or particle into one word (as in *ἴαν*, *ὅταν*), it is separated from it only by such words as *μέν*, *δέ*, *τέ*, *γάρ*, &c. See examples under § 62.

2. When *āv* stands in apodosis with any verbal form, it may be either placed near the verb, or attached to some more emphatic word in the sentence.

Particularly, it is very often placed directly after interrogatives, negatives, adverbs of *time*, *place*, &c., and other words which especially affect the sense of the sentence. E. g.

'Αλλὰ τίς δὴ θεῶν θεραπεία εἴη ἀν ἡ δσιότης; PLAT. Euthyph. 13 D. 'Αλλά' ὅμως τὸ κεφάλαιον αὐτῶν ράδιώς ἀν εἴποις. Id. 14 A. Οὐκ ἀν δὴ τόνδ' ἄνδρα μάχης ἐρύσαιο μετελθῶν, Τυδείδην, ὃς νῦν γε ἀν καὶ Διὶ πατρὶ μάχοιτο. II. V, 456. Πάως ἀν τὸν αἰμυλώτατον, ἐχθρὸν ἄλημα, τούς τε δισσάρχας δλέσσας βασιλῆς, τέλος θάνοιμι καύτός. SOPH. Aj. 389. Τάχιστ' ἀν τε πόλιν οἱ τοιοῦτοι ἐτέρους πείσαντες ἀπολέσειαν. THUC. II, 63.

NOTE. For the sake of emphasis, *āv* is often separated from its verb by such words as *οἴομαι*, *δοκέω*, *φημί*, *οἴδα*, &c. In

such cases care must be taken to connect the *ān* with the verb to which it really belongs. E. g.

Kαὶ νῦν ἡδέως ἂν μοι δοκῶ κοινωνῆσαι, and now I think I should gladly take part (*ān* belonging to *κοινωνῆσαι*). XEN. Cyr. VIII, 7, 25. Οὐδ' ἀν ὑμεῖς οἴδα ὅτι ἐπαύσασθε πολεμοῦντες, nor would you (*I am sure*) have ceased fighting. DEM. Phil. II, 72, 25. Τί οὖν ἀν, ἔφη, εἴη ὁ Ἔρως; PLAT. Symp. 202 D. This is especially irregular in the expression οὐκ οἴδα ἀν εἰ, or οὐκ ἀν οἴδα εἰ, followed by an Optative to which the *ān* belongs; as οὐκ οἴδα ἀν εἰ πείσαιμι, *I do not know whether I could persuade him* (sc. if *I should try*). EUR. Med. 941. The more regular form would be οὐκ οἴδα εἰ πείσαιμι ἀν. See Elmsley *ad loc.* (vs. 911).

3. *"An* is sometimes used twice, or even three times, with the *same verb*. This may be done in a long sentence, to make the conditional force felt through the whole, especially when the connection is broken by intermediate clauses. It may also be done in order to emphasize particular words with which it is joined, and to make them prominent as being affected by the contingency. E. g.

"Ωστ' ἀν, εἰ σθένος λάβοιμι, δηλώσαιμ' ἀν οἵ αὐτοῖς φρονῶ. SOPH. El. 333. Οὐκ ἀν ἡγεῖσθ' αὐτὸν κανέντες ἐπιδραμεῖν. DEM. Aph. I, 831, 10. Οὔτ' ἀν ἐλόντες αὐθις ἀνθαλοῖεν ἄν. AESCH. Ag. 340. "Ἄλλους γ' ἀν οὐν οἰόμεθα τὰ ἡμέτερα λαβόντας δεῖξαι ἀν μάλιστα εἴ τι μετριάζομεν. THUC. I, 76. (See § 42, 2, N.) Οὔτ' ἀν κελεύσαμ', οὔτ' ἀν, εἰ θέλοις ἔτι πράσσειν, ἐμοῦ γ' ἀν ἡδέως δρῶγες μέτα. SOPH. Ant. 69. Λέγω καθ' ἔκαστον δοκεῖν ἀν μοι τὸν αὐτὸν ἄνδρα παρ' ἡμῶν ἐπὶ πλεῖστ' ἀν εἰδη καὶ μετὰ χαρίτων μάλιστ' ἀν εὐτραπέλως τὸ σῶμα αὐταρκες παρέχεσθαι. THUC. II, 41. (Here *ān* is used three times, belonging to *παρέχεσθαι*.) 'Υμῶν δὲ ἔρημος ὁν οὐκ ἀν ἴκανὸς οἴμαι εἰναι οὔτ' ἀν φίλον ὠφελῆσαι οὔτ' ἀν ἐχθρὸν ἀλέξασθαι. XEN. An. I, 3, 6. (Here *ān* is used three times, belonging to *εἰναι*.)

NOTE 1. This principle, taken in connection with that stated in § 42, 2, by showing that *ān* can be joined to any word in the sentence which it is important to emphasize, as well as to its own verb, and even to both, explains many cases in which *ān* and a Participle appear to form a *protasis* (See § 41, Note 5.) If a Participle takes the place of a protasis, it is of course one of the most important words in the sentence, and one to which the particle *ān* is especially likely to be attached. The *ān*, however, does not *qualify* such a Participle, any more than it does a negative or in-

terrogative with which it is connected for the same purpose; but it always belongs to the principal verb of the apodosis. E. g.

Νομίσατε τό τε φαῦλον καὶ τὸ μέσον καὶ τὸ πάνυ ἀκριβὲς ἀν ξυγκριθεῖν μάλιστ' ἀν ισχύειν, *believe that these, if they should be unied, would be especially strong.* THUC. VI, 18. (Here ξυγκραθέν alone (*not with* ἀν) is equivalent to *εἰ ξυγκραθεῖ* (§ 52, 1), and the ἀν is placed before it merely to emphasize it, as containing the protasis to the verb *ισχύειν*, to which this ἀν, as well as the other, belongs.) Ἀγῶνας ἀν τίς μοι δοκεῖ, ἔφη, ὡς πάτερ, προειπών ἔκαστοις καὶ ἀθλα προτιθεῖς μάλιστ' ἀν ποιεῖν εὐ ἀσκεῖσθαι, *it seems to me, said he, father, that if any one should proclaim contests, &c., he would cause, &c.* XEN. Cyr. I, 6, 18. (Here the protasis implied in the Participles is merely emphasized by ἀν, which belongs to *ποιεῖν*.) Δέγοντος ἀν τίνος πιστεῦσαι οἴεσθε; (*i. e. εἰ τίς ἔλεγεν, ἐπίστευσαν ἀν;*) *do you think they would have believed it, if any one had told them?* DEM. Phil. II, 71, 4. (Here too the ἀν stands near *λέγοντος* only to point it out as the protasis, to which its own verb *πιστεῦσαι* is the apodosis.)

In these cases, the protasis expressed by the Participle is affected by the ἀν, only as the ordinary protasis with *εἰ* is affected in the example from SOPH. El. 333, quoted above, under § 42, 3.

NOTE 2. "An is sometimes used elliptically without a verb, when one can be supplied from the context. E. g.

Οι οἰκέται ρέγκουσιν· ἀλλ' οὐκ ἀν πρὸ τοῦ (*sc. ἔρρεγκον*), *the slaves are snoring; but they would n't have done so once.* ARIST. Nub. 5. 'Ως οὔτ' ἀν ἀστῶν τῶνδ' ἀν ἔξειποιμί τῷ, οὔτ' ἀν τέκνουσι τοῖς ἐμοῖς, στέργων δύως. SOPH. O. C. 1528. Σο πῶς γὰρ ἀν (*sc. εἴη*); *how could it?* πῶς οὐκ ἀν; and similar phrases; especially ὥσπερ ἀν *εἰ* (*also written as one word, ὥσπερανεί*), in which the ἀν belongs to the verb that is understood after *εἰ*; as *φοβούμενος ὥσπερ ἀν εἰ παῖς, fearing like a child* (*i. e. φοβούμενος ὥσπερ ἀν ἐφοβήθη εἰ παῖς ἦν*). PLAT. Gorg. 479 A. (See § 53, N. 3.)

In like manner ἀν may be used with *εἰ* in protasis, or with a conditional relative, the verb being understood; as in XEN. An. I, 3, 6: *ὡς ἐμοῦ οὖν ίόντος ὅπῃ ἀν καὶ ὑμεῖς, οὐτω τὴν γνώμην ἔχετε.* (*That is, ὅπῃ ἀν καὶ ὑμεῖς ἔχετε.*)

NOTE 3. Repetition of *κέ* is rare; yet it sometimes occurs. E. g.

Τῷ κε μάλ' ή κεν ἔμεινε καὶ ἐσσύμενός περ ὄδοιο,

"Η κέ με τεθνητάν ἔνι μεγάροισιν ἔλειπεν. Od. IV, 733.

On the other hand, Homer sometimes joins ἀν and *κέ* in the same sentence for emphasis. E. g.

Καρτεραὶ, ἀς οὔτ' ἀν κεν ["]Αρης ὀνόσαιτο μετελθών,
Οὔτε κ' Ἀθηναί λαοσσάος. Il. XIII, 127.

4. When an apodosis consists of several co-ordinate clauses

with the same mood, *ᾶν* is generally used only in the first, and understood in the others; unless it is repeated for emphasis, or for some other special reason. E. g.

Οὐδ' ἀν ἐμὲ, ἥνικα δεῦρο ἀποπλεῖν ἐβουλόμην, κατεκώλυεν, οὐδὲ τοιαῦτα λέγειν τούτῳ προσέταττεν, ἐξ ὧν ἥκισθ' ὑμεῖς ἐμέλλετε ἔξιέναι. DEM. F. L. 357, 3. (Here *ᾶν* is understood with *προσέταττεν*.) Οὕτω δὲ δρῶν οὐδὲν ἀν διάφορον τοῦ ἐτέρου ποιοῖ, ἀλλ' ἐπὶ ταῦτα ἀμφότεροι ἵοιεν. PLAT. Rep. II, 360 C. Οὐκοῦν καν, εἰ πρὸς αὐτὸν τὸ φῶς ἀναγκάζοι αὐτὸν βλέπειν, ἀλγεῖν τε ἀν τὰ δύματα καὶ φεύγειν ἀποστρεφόμενον (οἴει); Id. VII, 515 E. (This example illustrates also the principle of § 42, 3, καν belonging to the Infinitives.) See also XEN. An. II, 5, 14. Πάντα γέρει ὁ Φίλιππος, πολλὰ λέγοντος ἐμοῦ καὶ θρυλοῦντος δέ, τὸ μὲν πρῶτον ὡς ἀν εἰς κοινὸν γνώμην ἀποφαινομένου, μετὰ ταῦτα δ' ὡς ἀγνοοῦντας διδάσκοντος, τελευτῶντος δὲ ὡς ἀν πρὸς πεπρακότας αὐτοὺς καὶ ἀνοσιωτάτους ἀνθρώπους οὐδὲν ὑποστελλομένουν. DEM. F. L. 390, 5. (The first *ᾶν* belongs to *ἀπεφαινόμην* implied, as *I should have declared it, if I had been speaking to inform my colleagues*; in the following clause the same tense (*ἐδίδασκον*) is implied, and *ᾶν* is not repeated; in the third clause, on the contrary, an Optative is implied, *ὡς ἀν λέγοιμι*, and therefore the *ᾶν* again appears.) In PLAT. Rep. III, 398 A, we find *ᾶν* used with two co-ordinate Optatives, understood with a third, and repeated again with a fourth to avoid confusion with a dependent Optative. "Αν may be understood with an Optative even in a separate sentence, if the construction is continued from a sentence in which *ᾶν* is used with the Optative; as in PLAT. Rep. I, 352 E:—"Εσθ' ὅτῳ ἀν ἄλλῳ ἵδοις ἡ ὁφθαλμοῖς; Οὐ δῆτα. Τί δέ; ἀκούσαις ἄλλῳ ἡ ὡσίν; So with *πράττοι*, Id. IV, 439 B.

NOTE. The Adverb *τάχα*, in the sense of *perhaps*, is often joined with *ᾶν*, in which case the phrase *τάχ' ἀν* is nearly equivalent to *ἴσως*. This, however, cannot be used unless the *ᾶν* would form an apodosis with the verb of the sentence, if the *τάχα* were not joined with it. Thus *τάχ' ἀν γένοιτο* means *it might perhaps happen*. So *τάχ' ἀν ἐγένετο* means *it would perhaps have happened*; but it can never (like *ἴσως ἐγένετο*) mean *perhaps it happened*.

CHAPTER IV.

USE OF THE MOODS.

THIS chapter includes all those constructions which require any other form of the finite verb than the simple Indicative expressing an absolute assertion (§ 2). The Infinitive and Participle are included here only so far as they are used in indirect discourse, or in Protasis and Apodosis.

These constructions are divided into the following classes:—

- I. Final and Object Clauses after *ἴνα*, *ώς*, *ὅπως*, *ὅφρα*, and *μή*.
- II. Conditional Sentences.
- III. Relative and Temporal Sentences.
- IV. Indirect Discourse, including Indirect Quotations and Questions.
- V. Causal Sentences.
- VI. Expressions of a Wish.
- VII. Imperative and Subjunctive in Commands, Exhortations, and Prohibitions.
- VIII. Subjunctive (like the Future Indicative) in Independent Sentences. — Interrogative Subjunctive. — *Οὐ μή* with the Subjunctive or Future Indicative.

SECTION I.

FINAL AND OBJECT CLAUSES AFTER *ἴνα*, *ώς*, *ὅπως*, *ὅφρα*, AND *μή*. —

§ 43. The clauses which depend upon the so called *final* particles, *ἴνα*, *ώς*, *ὅπως*, *ὅφρα*, *that*, *in*

order that, and *μή*, *lest*, *that not*, may be divided into three classes: —

A. Pure *final* clauses, in which the *end*, *purpose*, or *motive* of the action of *any* verb may be expressed, after *any one* of the final particles; as *ἔρχεται ἵνα τοῦτο ἵδη*, *he is coming that he may see this*; *ἀπέρχεται μὴ τοῦτο ἵδη*, *he is departing that he may not see this*.

B. Object clauses with *ὅπως* or *ὅπως μή* after verbs of *striving*, &c.; as *σκόπει ὅπως γενήσεται*, *see that it happens*; *σκόπει ὅπως μὴ γενήσεται*, *see that it does not happen*. These clauses express the *direct object* of the verb of *striving*, &c., so that they may stand in apposition to an object accusative like *τοῦτο*; as *σκόπει τοῦτο ὅπως μή σε ὄψεται*, *see to this, viz., that he does not see you*. They also imply the *end* or *purpose* of the action of the leading verb, and to this extent they partake of the nature of final clauses.

C. Object clauses with *μή* after verbs of *fearing*, &c.; as *φοβοῦμαι μὴ γένηται*, *I fear lest it may happen*; *φοβοῦμαι μὴ τοῦτο ἐγένετο*, *I fear lest this happened*. These express simply the object of fear, without even implying any *purpose* to prevent that object from being realized. Thus if we say *φοβοῦμαι τοῦτο*, *μὴ κακῶς πράξω*, *I fear this, lest I may fall into misfortune*, the clause with *μή* merely explains *τοῦτο*, the direct object of *φοβοῦμαι*.

REMARK. Although the object clauses of the class B partake slightly of the nature of final clauses, so that they sometimes allow the same construction (the Subjunctive for the Future Indicative, § 45), still the distinction between these two classes is very strongly marked. An object clause, as we have seen, can stand in apposition to a preceding *τοῦτο*; whereas a final clause could stand in apposition to *τούτου*.

ἔνεκα, as ἔρχεται τούτου ἔνεκα, ἵνα ἡμῖν βοηθήσῃ, *he comes for this purpose, viz., that he may assist us.* The two can be combined in one sentence; as σπουδάζει ὅπως πλούτησει, ἵνα τοὺς φίλους εὐ ποιήῃ, *he is eager to be rich, that he may benefit his friends.*

Care must be taken not to mistake the nature of an object clause, when its subject is attracted by the leading verb; as σκοπεῖν τὴν πόλιν ὅπως σωθήσεται for σκοπεῖν ὅπως ἡ πόλις σωθήσεται, *to see that the city is saved.*

NOTE 1. *"Οφρα* is found only in Epic and Lyric poetry.

NOTE 2. The regular negative adverb after *ἵνα*, *ώς*, *ὅπως*, and *ὅφρα* is *μή*; but after *μή*, *lest*, *οὐ* is used. E. g.

Ἀπέρχεται, ἵνα μὴ τοῦτο ἴδῃ, he is departing that he may not see this. *Φοβεῖται μὴ οὐ τοῦτο γένηται, he is afraid lest this may not happen.* This use of *οὐ* as the negative after *μή* seems to have no other object than to avoid repetition of *μή*. Where, however, the sentence is so long that this repetition would not be noticed, we find *μή* repeated; as in XEN. Mem. I, 2, 7: *ἐθαύμαζε δ' εἴ τις . . . φοβούτο μὴ ὁ γεννόμενος καλὸς κάγαθὸς τῷ τὰ μέγιστα εὐεργετήσαντε μὴ τὴν μεγίστην χάριν ἔξοι.*

A. Pure Final Clauses.

§ 44. 1. In *pure* final clauses the Subjunctive is regularly used, if the leading verb is *primary*; and the Optative, if the leading verb is *secondary*. E. g.

Νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ἔννά γωμεν "Αρηα. Π. ΙΙ, 381. Σοὶ δ' ὅδε μνηστῆρες ὑποκρίνονται, ἵν' εἰδῆς αὐτὸς σῷ θυμῷ, εἰδὼσι δὲ πάντες Ἀχαιοί. Od. ΙΙ, 111. Εἴπω τι δῆτα καλλί, ἵν' ὁργίζῃ πλέον; SOPH. O. R. 364. Καὶ γάρ βασιλεὺς αἴρεται, οὐχ ἵνα ἑαυτοῦ καλῶς ἐπιμελῆται, ἀλλ' ἵνα καὶ οἱ ἐλόμενοι δι' αὐτὸν εὖ πράττωσι. XEN. Mem. ΙΙΙ, 2, 3. Δοκεῖ μοι κατακαῦσαι τὰς ἀμάξας, ἵνα μὴ τὰ ζεύγη ἡμῶν στρατηγῆ. XEN. An. ΙΙΙ, 2, 27. "Ορνυθ', ἵν' ἀθανάτοισι φόις φέροις ἡδὲ βροτοῖσιν. Od. V, 2. Φίλος ἐβούλετο εἰναι τοῖς μέγιστα δυναμένοις, ἵνα ἀδικῶν μὴ διδοίη δίκην. XEN. An. ΙΙ, 6, 21.

Βουλὴν δ' Ἀργείοις ὑποθησόμεθ', η τις ὀνήσει, ως μὴ πάντες ὅλωνται ὀδυσσαμένοι τεύοι. Π. VIII, 36. Διανοεῖται τὴν γέφυραν λῦσαι, ως μὴ διαβῆτε, ἀλλ' ἐν μέσῳ ἀποληφθῆτε. XEN. An. ΙΙ, 4, 17. Πέφνε δ' Εὔρυτον, ως Αὐγέαν λάτριον μισθὸν πράσσοιτο. PIND. Ol. XI (X), 34. Τούτου ἔνεκα φίλων ὥστε δεῖσθαι, ως συνεργοὺς ἔχοι. XEN. An. I, 9, 21.

Τὸν δὲ μνηστῆρες λοχῶσιν, ὅπως ἀπὸ φῦλον ὅληται ἐξ Ἰθάκης. Od. XIV, 181. Μέθες τόδ' ἄγγος οὐν, ὅπως τὸ πᾶν μάθησ. SOPH. El. 1205. Εἰς καιρὸν ἡκεις, ὅπως τῆς δίκης ἀκούσης. XEN. Cyp III, 1, 8. Παρακαλεῖς ἱατροὺς, ὅπως μὴ ἀποθάνη. XEN. Mem. II, 10, 2. Οὐμαὶ δὲ ταῦτα γίγνεσθαι, οὐχ ὅπως τοὺς αὐτοὺς χοροὺς κρίνωσιν οἱ πολῖται, οὐδὲ ὅπως τοὺς αὐτοὺς αὐλητὰς ἐπαινῶσιν, οὐδὲ ὅπως τοὺς αὐτοὺς ποιητὰς αἱρῶνται, οὐδὲ ἵνα τοῖς αὐτοῖς ἡδωνηται, ἀλλ' ἵνα τοῖς νόμοις πείθωνται. XEN. Mem. IV, 4, 16. Ἐν χείρεσσιν ἔθηκεν, ὅπως ἔτι πῆμα φύγοιμι. Od. XIV, 312. Ἐπρεσβεύοντο ἐγκλήματα ποιούμενοι, ὅπως σφίσιν ὅτι μεγίστη πρόφασις εἴη τοῦ πολεμεῖν. THUC. I, 126.

Κεφαλῆ κατανεύσομαι, ὅφρα πεποιθησ. II. I, 524. Ὁρσεο δὴ οὐν, ξεῖνε, πόλινδ' ἴμεν ὅφρα σε πέμψω. Od. VI, 255. Δόμον Φερσεφόνας ἐλθὲ, ὅφρ' ἴδοισ' οὐδὲν εἴπης. PIND. Ol. XIV, 80. Αὐτὰρ ἐμοὶ γέρας αὐτίχ' ἔτουμάστα, ὅφρα μὴ οἶος Ἀργείων ἀγέραστος ἔω. II. I, 118. Ως δὲ μὲν ἔνθα κατέσχετ ἐπειγόμενός περ ὄδοιο, ὅφρ' ἔταρον θάπτοι καὶ ἐπὶ κτέρεα κτερίσειεν. Od. III, 284.

Ἄλλὰ σὺ μὲν οὐν αὐτὶς ἀπόστιχε, μή τι νοήσῃ "Ἡρη· ἐμοὶ δέ κε ταῦτα μελήσεται, ὅφρα τελέσσω. II. I, 522. Οὐ δῆτ' αὐτὸν ἀξεῖς δεῦρο, μή τις ἀναρπάσῃ; SOPH. Aj. 986. Λυσιτελεῖ εᾶσαι ἐν τῷ παρόντι, μὴ καὶ τοῦτον πολέμιον προσθώμεθα. XEN. Cyp. II, 4, 12. Λέγεται εἰπεῖν ὅτι ἀπιέναι βούλοιτο, μὴ δὲ πατήρ τι ἄχθοιτο καὶ η πόλις μέμφοιτο. XEN. Cyp. I, 4, 25.

NOTE 1. The Future Indicative sometimes (though rarely) takes the place of the Subjunctive in *pure* final clauses, after ὅπως and ὅφρα (ὅπως μή, ὅφρα μή); — never after ἵνα or ὡς, and very seldom after the simple μή. (Μή with the Future is commonly found only after verbs of the next two classes; §§ 45, 46.) Here, as well as after verbs of *striving* and of *fearing*, the Future differs from the Subjunctive only by being a more *vivid* form of statement. E. g.

Αἰεὶ δὲ μαλακοῖσι καὶ αίμυλίοισι λόγοισι θέλγει, ὅπως Ἰθάκης ἐπιλήσεται. Od. I, 56. Οὐδὲ δι' ἐν ἄλλῳ τρέφονται ή ὅπως μαχοῦνται ὑπὲρ τῶν τρεφόντων. XEN. Cyp. II, 1, 21. Χρὴ ἀναβιβάζειν ἐπὶ τὸν τροχὸν τοὺς ἀναγραφέντας, ὅπως μὴ πρότερον οὐδὲ ἐσταὶ πρὶν πυθέσθαι τοὺς ἄνδρας ἀπαντας. ANDOC. de Myster. I, p. 6, 38. § 43. Ἐπ' αὐτοὺς τοὺς προλόγους σου τρέψομαι, ὅπως τὸ πρῶτον τῆς τραγῳδίας μέρος πρώτιστον βασανιώ. ARIST. Ran. 1120. In Nub. 1466, ὅπωι ἀπολεῖς μετελθών (not μετ' ἐμοῦ ἔλθ') is to be explained by § 45, N. 7. Θάρσυνον δέ οἱ ἡτορ ἐνὶ φρεσὶν, ὅφρα καὶ Ἐκτωρ εἴσεται. II. XVI, 242. So Od. IV, 163. "Ωστ' εἰκὸς ἡμᾶς μὴ βραδύνειν ἔστι, μὴ καὶ τις ὅψεται χῆμῶν ἵσως κατείπῃ. ARIST. Eccles. 495. So μὴ κεχολώσεται, II. XX, 301. This construction is very rare in Attic prose.

NOTE 2. The Particle *ān* (*κέ*) is sometimes joined with

ὥς, ὅπως, and ὅφρα, before the Subjunctive in final clauses; especially with ὡς and ὅφρα in Homer. The ἀν here is always joined to the particle, and (as in protasis) it adds nothing to the sense which can be made perceptible in English. E. g.

Πείθεο, ὡς ἀν μοι τιμὴν μεγάλην καὶ κῦδος ἀρραιτοῦ, obey, that thou mayest gain for me great honor and glory. II. XVI, 84. (Here ὡς ἀν ἄρραιτοῦ seems to be merely a weaker form of expression than ὡς ἀρραιτοῦ would have been.) Ἀλλ' ἵθι, μή μ' ἐρέθιξε, σαώτερος ὡς κενεῖητο, that thou mayest go the more safely. II. I, 32. Ἀλλ' οὐτος μὲν νῦν σοὶ ἀμφί ἔψεται, ὅφρα κεν εὐδογησίν εἰνι μεγάροισιν. Od. III, 359. Προσδεόμεθα . . . συμπέμψαι ήμῖν, ὡς ἀν μιν ἐξέλωμεν ἐκ τῆς χώρης. HDT. I, 36. Ἀλλ' ἐάσωμεν, φίλοι, ἔκηλον αὐτὸν, ὡς ἀν εἰς ὑπνον πέσῃ. SOPH. Phil. 825. Τουτὶ λαβών μου τὸ σκιάδειον ὑπέρεχε ἄνωθεν, ὡς ἀν μή μ' ὄρωσιν οἱ θεοί. ARIST. Αν. 1508. Καὶ φατε αὐτὸν τοιοῦτον εἶναι, ὅπως ἀν φαίνηται ὡς κάλλιστος καὶ ἄριστος. PLAT. Symp. 199 A. Ἀν γέ τινας ὑποπτεύῃ ἐλεύθερα φρονήματα ἔχοντας μὴ ἐπιτρέψειν αὐτῷ ἄρχειν, (πολέμους κινεῖ) ὅπως ἢν τούτους μετὰ προφάσεως ἀπολλύῃ, that he may destroy them. PLAT. Rep. VIII, 567 A. Ως ἀν μάθης, ἀντάκουσον. XEN. An. II, 5, 16. See also An. VII, 4, 2; AESCH. Prom. 10 (ὡς ἀν), 824 (ὅπως ἀν), Eumen. 573 (ὅπως ἀν).

NOTE 3. (a.) Homer and Herodotus sometimes use ἀν or κε in final clauses with the same particles before the Optative, with no apparent effect upon the verb. E. g.

Καὶ μιν μακρότερον καὶ πάσσονα θῆκεν ἰδέσθαι, ὡς κεν Φαικήκεσσι φίλοις πάντεσσι γένεσιτο. Od. VIII, 20. Ἐννῆμαρ δὲ ἐσ τείχος ἵει ρόον· ὑε δ' ἄρα Ζεὺς συνεχὲς, ὅφρα κε θᾶσσον ἀλίπλοα τείχεα θείη. II. XII, 25. Σὺ δέ με προίεις ἐσ πατέρα, ὅφρ' ἀν ἐλοίμην δῶρα. Od. XXIV, 334. Διώρυχα (ῷρυσσεν), ὅκως ἀν τὸ στρατόπεδον ἰδρυμένον κατὰ νώτου λάβοι. HDT. I, 75. Ταῦτα δὲ περὶ ἑωυτὸν ἐσέμνυε τῶνδε εἴνεκεν, ὅκως ἀν μὴ ὄρέοντες οἱ διμήλικες λυπεοίατο καὶ ἐπιβούλεύοιεν, ἀλλ' ἐτεροῖς σφι δοκέοι εἶναι μὴ ὄρέωσι, in order that his companions might not be offended by seeing him and plot against him, but that he might appear to them to be of another nature by their not seeing him. Id. I, 99.

(b.) Apart from this use, however, the Optative can be regularly joined with ἀν in any final clause, if it forms an *apodosis* with the verb, to which there is a protasis expressed or distinctly understood. Such Optative with ἀν can follow primary as well as secondary tenses. (§ 31, N. 2.) E. g.

'Ηγείσθω ὅρχηθμοιο, ὡς κέν τις φαίη γάμον ἔμμεναι ἐκτὸς ἀκούων, let him lead off the dance, so that any one who should hear without would say there was a marriage. Od. XXIII, 134. 'Ως δὲ ἄν ηδιστα τιῦτα φαίνοιτο, αὐτός τις αὐτῷ ταῦτα παρασκευάσει, lit. but each one must acquire these things for himself, to cause that they would appear most agreeable (if any one should experience them). XEN. Cyr.

VII, 5, 81. Ἐδωκε χρήματα Ἀνταλκίδα, ὅπως ἀν, πληρωθέντος ναυτικοῦ ὑπὸ Λακεδαιμονίων, οἱ Ἀθηναῖοι μᾶλλον τῆς εἰρήνης προσ δέοιντο. XEN. Hell. IV, 8, 16. (Here πληρωθέντος ναυτικοῦ, if the navy should be manned, stands as a protasis to the Optative προσδέοιντο ἀν.)

Such sentences as DEM. Phil. II, 66, 15, ὡς δὲ καλύσαιτ' ἀν ἐκείνον πράττειν ταῦτα. παντελῶς ἀργῶς ἔχετε, but as to any measures by which you could prevent him from doing these things, you are wholly inactive, are not final clauses, but relative sentences with an antecedent implied. See § 65, 1, N. 4.

REMARK. Μή, lest, can be followed by a verb with ἀν only in a regular apodosis after verbs of fearing, &c. (See § 46, N. 3.) Ἰνα is never used with ἀν, except when it means where. A single case of ἵνα with κέ in a final clause occurs, Od. XII, 156:—'Αλλ' ἐρέω μὲν ἔγων, ἵνα εἰδότες ή κε θάνωμεν, ή κεν ἀλευάμενοι θάνατον καὶ κῆρα φύγωμεν. But here the κέ belongs not to ἵνα, but to the Subjunctives: see § 87, Note.

NOTE 4. A purpose can be expressed by a relative and the Future Indicative (§ 65, 1), or by the Future Participle (§ 109, 5). For the use of ὡστε to express a purpose, see § 98, 2.

2. As all final clauses express the purpose or motive of *some person*, they admit of the double construction of indirect discourse (§ 77, 2); so that, instead of the Optative after secondary tenses, we can have the *mood* and *tense* which the person himself might have used when he conceived the purpose in his own mind. That is, we can say either ἦλθεν ἵνα ἴδοι, *he came that he might see* (by § 44, 1); or ἦλθεν ἵνα ἴδῃ, because the person himself would have said ἔρχομαι ἵνα ἴδω, *I come that I may see*.

Hence the Subjunctive in final clauses after secondary tenses is nearly as common as the more regular Optative. E. g.

'Επεκλώσαντο δ' ὄλεθρον ἀνθρώποις, ἵνα ήσι καὶ ἐσπομένοισιν ἀοιδή. Od. VIII, 579. Καὶ ἐπίτηδες στε οὐκ ἦγειρον, ἵνα ὡς ἡδιστα διάγγει. PLAT. Crit. 43 B. Πλοῦα κατέκαυσεν ἵνα μὴ Κύρος διαβῆ. XEN. An. I, 4, 18. 'Αχλὺν δ' αὐτὸι ἀπ' ὁφθαλμῶν ἔλσυ, ή πρὸν ἐπῆεν, ὅφρ' εὖ γιγνώσκης ήμὲν θεὸν ἡδὲ καὶ ἄνδρα. II. V, 127. 'Αριστεὺς ξυνεβούλευεν ἐκπλεῦσαι, ὅπως ἐπὶ πλέον ὁ σῖτος ἀντίσχη. THUC. I, 65. 'Ηλθον πρεσβευσόμενοι, ὅπως μὴ σφίσι τὸ Ἀττικὸν (ναυτικὸν) προσγενόμενον ἐμπόδιον γένηται. THUC. I, 31. 'Εχώρουν ἐκ τῶν οἰκιῶν, ὅπως μὴ κατὰ φῶς προσφέρωνται καὶ σφίσιν ἐκ τοῦ ἵσου γίγνωνται, ἀλλ' ησσους ὡστε. THUC.

II, 3. Ταύτας ἵνα κωλύνηθ' οἱ νόμοι συνήγαγον ὑμᾶς, οὐχ ἵνα κυρίας τοῖς ἀδικοῦσι ποιῆτε. DEM. F. L. 341, 12. Καὶ περὶ τούτων ἔμνησθην, ἵνα μὴ ταύτα πάθητε. DEM. Ol. III, 30, 10. (Here the purpose was conceived in the form, *ἵνα μὴ ταύτα πάθωσιν*.)

REMARK. This principle applies equally well to the clauses which follow *ὅπως* and *ὅπως μή* after verbs of *striving* (§ 45), and *μή* after verbs of *fearing*, &c. (§ 46).

This is a favorite construction with certain authors, as Thucydides; who also, on the same principle, prefer the Indicative to the Optative in ordinary indirect quotations after secondary tenses. See § 70, 2, Remark 2.*

NOTE 1. This use of the Subjunctive instead of the Optative makes the language more vivid, by introducing as nearly as possible the exact words or thoughts of the person whose purpose is thus stated.

As the two forms are equally correct (the only difference being that just stated), we find them both in the same sentence, as we find the Indicative and Optative interchanged in indirect quotations. (See § 70, 2, Remark 1.) E. g.

Ἐξακοσίους λογάδας ἔξεκρναν, ὅπως τῶν τε Ἐπιπολῶν εἴησαν φύλακες, καὶ ἦν ἐς ἀλλο τι δέη, ταχὺ ἔννεστῶτες παραγίγνωνται, *they selected them, that they might be guards of Epipolae, and that they might be on hand if they should be needed for anything else.* THUC. VI, 96. Παρανίσχον δὲ φρυκτοὺς, ὅπως ἀσαφῆ τὰ σημεῖα τοῖς πολεμίοις ή καὶ μὴ βοηθοῖεν, *they raised fire-signals at the same time, in order that the enemy's signals might be unintelligible to them, and that they (the enemy) might not bring aid.* THUC. III, 22.

The ordinary interpretation of the latter and similar passages, proposed by Arnold, viz. "that the Subjunctive mood indicates the *immediate*, and the Optative the *remote* consequence of the action contained in the principal verbs, the second being a consequence of the first," manifestly cannot apply to the first example.

NOTE 2. (a.) The use of the Optative for the Subjunctive in final clauses after *primary* tenses is, on the other hand, very rare, and is to be viewed as a mere irregularity of construction. It occurs chiefly in Homer. E. g.

Ἄξω τῇλ' Ἰθάκης, ἵνα μοι βίοτον πολὺν ἀλφοι. Od. XVII, 250. So II. I, 344, *ὅππως μαχέοντο*.

* Madvig remarks (*Bemerkungen*, p. 12) that he finds in the first two books of Thucydides *no example* of the Optative after *ὅπως* or *μή* depending on a secondary tense of a verb of *striving* or *fearing*; although he cites *fifteen* examples of the Subjunctive from the same books. In pure final clauses after secondary tenses, the usage in Thucydides is nearly equally divided between the Subjunctive and the Optative. Xenophon, on the other hand, generally follows the rule, § 44, 1.

(b.) Sometimes the Optative is used because the leading verb implies a reference to the past as well as the present. E. g.

Τοῦτον ἔχει τὸν τρόπον δὲ νόμος, ἵνα μηδὲ πεισθῆναι μηδὲ ἔξαπατηθῆναι γένοιτο ἐπὶ τῷ δήμῳ. DEM. Androt. 596, 17. (Here *ἔχει* implies also the past existence of the law; the idea being, *the law was made as it is, so that it might not be possible, &c.*)

3. The *secondary* tenses of the *Indicative* are used in final clauses after *ἵνα*, sometimes after *ώς* or *ὅπως*, to denote that the end or object is dependent upon some *unfulfilled* condition, and therefore *is not* or *was not attained*. This construction is peculiar to Attic Greek.

These tenses of the Indicative have here the same difference in meaning as in conditional sentences (§ 49, 2), the Imperfect referring to present time or to continued or repeated action in past time, the Aorist and Pluperfect to past time. Thus *ἵνα τοῦτο ἔπειτεν* means *in order that he might be doing this (but he is not doing it)*, or *that he might have been doing this (but he was not)*; *ἵνα τοῦτο ἔπραξεν* means *that he might have done this (but he did not)*; *ἵνα τοῦτο ἔπειπράχει* means *that he might have done this (but he has not)*. E. g.

Οὐκ ἀν ἐσχόμην, κ. τ. λ., ἵν' ἡ τυφλός τε καὶ κλύων μηδέν, in that case I should not have borne (to destroy my hearing), so that I should be both blind and devoid of hearing (implying that really he is not so). SOPH. O. T. 1387. Φεῦ, φεῦ, τὸ μὴ τὰ πράγματα ἀνθρώποις ἔχειν φωνὴν, ἵν' ἡ σαν μηδὲν οἱ δεινοὶ λόγοι, Alas! alas! that the facts have no voice for men, so that words of eloquence might be as nothing. EUR. Hippol. Frag. 442. Ἐχρῆν εἰσκαλέσαντας μάρτυρας πολοὺς παρασημήνασθαι κελεῦσαι τὰς διαθήκας, ἵν', εἴ τι ἐγίγνετο ἀμφισβητήσιμον, ἡν εἰς τὰ γράμματα ταῦτ' ἐπανελθεῖν. DEM. Aph. II, 837, 11. (This implies that they did not have the will thus sealed, so that it is not now possible to refer to it in case of dispute.) Ἐχρῆν αὐτοὺς ζητεῖν, ἵνα ἀπηλλάγμεθα τούτου τοῦ δημαγωγοῦ, they ought to have made an investigation, in order that we might have been already freed from this demagogue (but we have not been freed from him). DINARCH. in Demosth. p. 91, 24. Ἐζήτησεν ἀν με τὸν παῖδα, ἵν' εὶ μὴ παρεδίδον μηδὲν δίκαιον λέγειν ἐδόκουν. DEM. Aph. III, 849, 24. Τί μ' οὐ λαβὼν ἔκτεινας εὐθὺς, ὡς ἔδειξα μήποτε ἐμαυτὸν ἀνθρώπουσιν ἔνθει ἡ γεγώς; that I might never have shown as I have done. SOPH. O. T. 1391. Εἰ γάρ μ' ὑπὸ γῆν ἤκεν, ὡς μήτε θεὸς μήτε τις ἄλλος τοῖσθ' ἐγεγήθει, would that he had sent me under the earth, so that neither any God nor any one else should have rejoiced at these things (as they have done). AESCH. Prom. 152. (If we read ἐπεγήθει, we must translate, *might be rejoicing, as they*

are.) Τί δῆτ' . . . οὐκ ἔρριψ' ἐμαυτὴν τῆσδ' ἀπὸ πέτρας, ὅπως τῶν πάντων πόνων ἀπῆλλαγην; *why did I not throw myself from this rock, that I might have been freed from all my toils?* Id. 747.

REMARK. This construction is especially common when a final clause depends either upon an apodosis which contains a secondary tense of the Indicative (§ 49, 2) implying the non-fulfilment of the condition, as is the case in examples 1, 3, 4, and 5, above, or upon a verb expressing an unfulfilled wish, as in examples 2 and 7. In these cases the Indicative seems to be used by a sort of assimilation.

NOTE 1. The particle *ἄν* is very rarely joined with the secondary tenses of the Indicative in final clauses. When it is used, it denotes that the sentence is an apodosis (as well as a final clause), with a protasis expressed or understood. E. g.

Ζῶντι ἔδει βοηθεῖν, ὅπως ὅτι δικαιότατος ἄν καὶ ὀσιώτατος ἔξη τε ζῶν καὶ τελευτήσας ἀτιμώρητος ἄν κακῶν ἀμαρτημάτων ἐγίγνετο, i. e. *that he might be exempt from punishment after death (as he would be, if he had so lived)*. PLAT. Leg. XII, 959 B.

NOTE 2. The Indicative can never be used in this construction, unless it is distinctly implied that the result is *not* (or *was not*) attained, that is, unless the final clause refers either to the present or to the past (as in the examples given above): if it refers to the future, it must be expressed in the ordinary way by the Subjunctive or Optative, even although it depends on one of the class of verbs mentioned above (Remark). Both constructions may occur in the same sentence. E. g.

Οὐδεὶς (τῶν νέων τοὺς ἀγαθοὺς) ἡμεῖς ἀν ἐφυλάττομεν ἐν ἀκροπόλει, ἵνα μηδεὶς αὐτὸν διέφθειρεν, ἀλλ' ἐπειδὴ ἀφίκοιντο εἰς τὴν ἡλικίαν, χρήσιμοι γίγνοιντο ταῖς πόλεσιν, *we should have kept them (in that case) in the Acropolis, that no one might corrupt them (as they are now corrupted), and that when (in the future) they should become of age they might become useful to their states.* PLAT. Men. 89 B. Ταῦτ' ἀν ἦδη λέγειν πρὸς ὑμᾶς ἐπεχείρουν, ἵν' εἰδῆτε, κ. τ. λ., *I should (if that were so) be now undertaking to say this to you, that you might (hereafter) know, &c.* DEM. Aristocr. 623, 11. See also the examples under § 32, 3 (b.).

B. Object Clauses with "Οπως and "Οπως μή after Verbs of Striving, &c.

§ 45. After verbs signifying *to strive, to take care, to effect*, and the like, the Future Indicative is regularly used with *ὅπως* and *ὅπως μή*, if the leading verb is *primary*. The Subjunctive also occurs, but much less frequently than the Future.

If the leading verb is secondary, the Future Optative *may* be used, to correspond to the Future Indicative after primary tenses; but generally the Future Indicative is employed here also, on the principle of § 44, 2. The other tenses of the Optative are sometimes used, to correspond to the same tenses of the Subjunctive after primary tenses; or the Subjunctive itself may be employed (§ 44, 2). E. g.

'Επιμελεῖται ὅπως (ορ ὅπως μὴ) γενήσεται ορ γένηται, *he takes care that it may (or may not) happen.* 'Επεμελεῖτο ὅπως γενήσεται, γενήσοιτο, ορ γένοιτο, *he took care that it should happen.*

(Fut.) "Ωσπερ τὸν ποιμένα δεῖ ἐπιμελεῖσθαι ὅπως σῶαι τε ἔσονται αἱ οἰλεὶς καὶ τὰ ἐπιτήδεια ἔξουσιν, οὕτω καὶ τὸν στρατηγὸν ἐπιμελεῖσθαι δεῖ ὅπως σῶοι τε οἱ στρατιῶται ἔσονται καὶ τὰ ἐπιτήδεια ἔξουσι, καὶ, οὐ ἐνεκα στρατεύονται, τοῦτο ἔσται. XEN. Mem. III, 2, 1. Καλὸν τὸ παρασκευάζειν ὅπως ὡς βέλτιστα ἔσονται τῶν πολετῶν αἱ ψυχαί. PLAT. Gorg. 503 A. Μίκραν πρόνοιαν ἔχειν δοκεῖ ὅπως ὁ νόμος κύριος ἔσται καὶ μήτε συγχυθήσεται μῆτ' αὐτοποιηθήσεται; DEM. Aristocr. 640, 10. Καλώς δὲ δημαγωγήσεις, ἦν σκοπῆς ὅπως οἱ βέλτιστοι μὲν τὰς τιμὰς ἔξουσιν, οἱ δ' ἄλλοι μηδὲν ἀδικήσονται. ISOC. Nicocl. p. 18 A. § 16. "Ορα ὅκως μὴ ἀποστήσονται. HDT. III, 36. Σοὶ μελέτω ὅκως μή σε ὅψεται. HDT. I, 9. Φρόντιξ ὅπως μηδὲν ἀνάξιον τῆς τιμῆς ταῦτης πράξεις. ISOC. Nicocl. p. 22 B. § 37. Τί μάλιστ' ἐν ἀπασι διεσπούδασται τοῖς νόμοις; ὅπως μὴ γενήσονται οἱ περὶ ἀλλήλους φόνοι. DEM. Lept. 505, 9. Δεῖ εὐλαβεῖσθαι, μάλιστα μὲν ὅπως μὴ ἐγγενήσεσθον, ἀν δὲ ἐγγένησθον, ὅπως ὅτι τάχιστα ἐκτετμήσεσθον. PLAT. Rep. VIII, 564 C. (For the force of the Future Perfect, see § 29, N. 1.)

(Subj.) "Αλλον του ἐπιμελήσει, ἡ ὅπως ὅτι βέλτιστοι πολίται ὡμεν; PLAT. Gorg. 515 B. Παρασκευάζεσθαι ὅπως σὺν θεῷ ἀγωνιζόμεθα. XEN. Cyt. I, 5, 14. Οὐ γὰρ ὅπως πλείονος ἀξιος γένηται ἐπιμελεῖται, ἀλλ' ὅπως αὐτὸς ὅτι πλείστα ώραια καρπώσεται. (Subj. and Fut. combined.) XEN. Symp. VII, 25.

(Fut. Opt.) "Εξη ὑπὸ πολλῆς ἐπιμελείας ὅπως ὡς ἐλάχιστα μὲν ὅψοιτο, ἐλάχιστα δ' ἀκούσοιτο, ἐλάχιστου δ' ἔροιτο. XEN. Oeon. VII, 5. (Here the construction after a primary tense would be, ὅπως ὅψεται ἀκούσεται ἔρηται.) 'Επεμελεῖτο ὅπως μὴ ἀστοί ποτε ἔσοιντο. XEN. Cyt. VIII, 1, 43. See the other examples of the Future Optative under § 26, Note 1 (a).

(Fut. Ind. after Secondary Tenses.) "Ἐπρασσον ὅπως τις βοήθεια ἤξει. THUC. III, 4. Προθυμηθέντος ἐνὸς ἔκάστου ὅπως ἡ ναῦς προέξει. THUC. VI, 31. Εὐλαβεῖσθαι παρεκελεύεσθε ἀλλήλοις, ὅπως μὴ λῆσετε διαφθαρέντες. PLAT. Gorg. 487 D. Οὐδὲ ὅπως ὅρθῃ πλεύσεται προειδετο, ἀλλὰ καθ' αὐτὸν ὅπως ἐπὶ τοῖς ἔχθροῖς ἔσται παρεσκεύαστεν. DEM. F. L. 419, 28.

(Pres. or Aor. Opt.) 'Επεμέλετο αὐτῶν, ὅπως ἀεὶ ἀνδράποδα ἔται.

τελοῖεν. XEN. Cyr. VIII, 1, 44. Ἀπεκρίνατο, ὅτι αὐτῷ μῆλοι ὅπως καλῶς ἔχοι. XEN. An. I, 8, 18. Ἐμεμελήκει δὲ αὐτοῖς ὅπως ὁ ἵππαγρέτης εἰδείη οὓς δέοι πέμπειν. XEN. Hell. III, 8, 9.

(Subj. after Secondary Tenses.) Ἐπραστεν ὅπως πόλεμος γενηται. THUC. I, 57. Ἐπρασσον ὅπως ἀποστίσωσιν Ἀθηναίων τὴν πόλιν. Id. III, 70. Ωνεῖται παρ' αὐτῶν ὅπως μὴ ἀπίωμεν ἐκ Μακεδονίας. *he bribed them to effect that we should not leave Macedonia* DEM. Cor. 236, 12. (Subj. after Historic Present.)

It will thus be seen that the Future Indicative is the most common construction in these sentences, *after both primary and secondary tenses*; the Future Optative, which is theoretically the regular form after secondary tenses, being rarely used, for the reason stated in § 26, Note 2.

For the distinction between these object clauses and final clauses, see § 43, Remark.

REMARK. Ὁπως (like ὡς) is originally a relative adverb, meaning *as*. See THUC. VII, 67, οὗτως, ὅπως δύνανται, *as they can*. Then it is used in indirect questions, in the sense of ὅτῳ τρόπῳ, *how*, *in what way*, and is followed by the Future Indicative; as σκοπεῖν ὅπως ἡ πόλις σωθήσεται, *to see how the city shall be saved*. So τοῖς πονηροῖς, ὅπως μὴ δώσουσι δίκην, ὁδὸν δείκνυσι, *he shows them how they can avoid suffering punishment* (ὅτῳ τρόπῳ μὴ δώσουσι). DEM. Timoc. 733, 20. (See below, Note 2.) Then, by a slight modification in sense, it may denote *also* the object to which the *striving*, &c., is directed; so that σκοπεῖν (or σκοπεῖν τοῦτο) ὅπως ἡ πόλις σωθήσεται may mean *to see (to this, viz.) that the city shall be saved*. Here, however, the Subjunctive is sometimes allowed, as the interrogative force of ὅπως is lost sight of, and its force as a final particle, meaning *in order that*, begins to appear. E. g.

Σκόπει ὅπως μὴ ἔξαρνος ἔσει ἀνῦν λέγεις, *see that you do not deny what you now say*. PLAT. Euthyd. 283 C. Σκεπτέον ἐστὶν ὅπως ἐλάχιστα μὲν τραύματα λάβωμεν, ὡς ἐλάχιστα δὲ σώματα ἀνδρῶν ἀποβάλωμεν, *we must see that we receive as few wounds as possible, and that we lose as few men's lives as possible*. XEN. An. IV, 6, 10.*

From this it becomes established as a final particle, and denotes the *purpose* in ordinary final clauses. From the original force of ὅπως as a relative, used in indirect questions in the sense of *how*, we

* Compare DEM. Megal. 207, 5, σκοπεῖν ἐξ ὅτου τρόπου μὴ γενήσονται (φίλοι), *to see in what way they can be prevented from becoming friends*; and THUC. I, 65, ἐπρασσεν ὅπῃ ὀφελία τις γενήσεται, *he was effecting that, &c.*; quoted by Madvig, *Syntax*, p. 125, whose views in the main are given in the text, above. See also THUC. IV, 128, ἐπρασσεν ὅτῳ τρόπῳ τάχιστα τοῖς μὲν ξυμβήσεται τῶν δὲ ἀπαλλάξεται.

must explain its occasional use in indirect quotations in the sense of *ὡς* or *ὅτι* (§ 78). See also § 65, 1, Rem.

NOTE 1. "Οπως in this construction sometimes (though rarely) takes the particle *ἄν* when it is followed by the Subjunctive; never, when it is followed by the Future Indicative. Its use is the same as in ordinary final clauses (§ 44, 1, N. 2).

When *ἄν* is used with the Optative after a verb of *striving*, it denotes an ordinary apodosis, as in § 44, 1, N. 3 (b), and *ὅπως* is simply interrogative. E. g.

"Η ἄλλον ἐφίεμενοι δικάσουσιν ἢ τούτου, ὅπως ἀν ἔκαστοι μήτ' ἔχωσι τάλλοτρια μήτε τῶν αὐτῶν στέρωνται; PLAT. Rep. IV, 433 E. 'Εὰν δὲ ἔλθῃ, μηχανητέον, ὅπως ἀν διαφύγῃ καὶ μὴ δῶ δίκην ὁ ἔχθρος. Id. Gorg. 481 A. Μᾶλλον ἢ πρόσθεν εἰσήσει αὐτὸς ὅπως ἀν καὶ ἔχοντές τι οἰκαδε ἀφίκωνται. XEN. An. VI, 1, 17. (Here ἐπιμέλεια or some such word is understood as the subject of *εἰσήσει*.) Σκοπῶ, ὅπως ἀν ὡς ῥάστα διάγοιεν, ἡμεῖς δὲ ἀν μάλιστα ἀν εὐφρατοί μεθα θεώμενοι αὐτούς, *I try to see how they might (if they should choose) live the easiest lives*, &c. XEN. Symp. VII, 2. So ἐπιμεληθῆναι ὅπως ἀν γένοιτο, Id. Cyr. I, 6, 7.

NOTE 2. (a.) The Homeric construction which most resembles that of § 45 is found after such verbs as *φράζομαι*, *βουλεύω*, *λεύσσω*, or *μερμηρίζω*, *to consider*, and *πειράω*, *to try*. Here *ὅπως* or *ὡς* is used with the Subjunctive (sometimes with *κέ*) after primary tenses, and with the Optative after secondary tenses. E. g.

Αὐτοὶ δὲ φράζώμεθ' ὅπως ὅχ' ἄριστα γένηται, *let us ourselves consider how the very best things may be done*. Od. XIII, 365. Φράζόμεθ' (imperf.) 'Αργείουσιν ὅπως ὅχ' ἄριστα γένοιτο. Od. III, 129. Φράζεσθαι ὅππως κε μηνστῆρας κτείνης. Od. I. 295. Πειρφράζώμεθα πάντες νόστον, ὅπως ἔλθησιν, i. e. *how he may come*. Od. I, 76. Φράσσεται ὡς κε νέηται, ἐπεὶ πολυμήχανός ἐστιν. Od. I, 205. 'Αμα πρόσσω καὶ ὀπίσσω λεύσσει, ὅπως ὅχ' ἄριστα γένηται, i. e. *he looks to see how*, &c. II. III, 110. Μερμηρίζεν ὅπως ἀπολοίατο πᾶσαι νῆες. Od. IX, 554. Μερμηρίζε κατὰ φρένα ὡς Ἀχιλῆς τιμήσῃ (ορ τιμήσει), i. e. *how he might honor Achilles*. II. II, 3. Βούλευον ὅπως ὅχ' ἄριστα γένοιτο. Od. IX. 420. Πείρα ὅπως κεν δὴ σὴν πατρίδα γάιαν ἵκηαι, i. e. *try to find means by which you may go*, &c. Od. IV. 545. Πειρᾶ ὡς κε Τρῶες ὑπερφίαλοι ἀπόλωνται. II. XXI, 459.

In some of these examples *ὅπως* or *ὡς* seems to be used as an interrogative, meaning *how*, the Subjunctive of the direct question being the common Homeric form explained in § 87. (For the Subjunctive with *κέ*, see § 87, Note.) But in other examples, especially those with *πειράω*, there is a nearer approach to the construction of § 45. The two following examples will further illustrate the Homeric usage: — ἦδη γάρ μοι θυμὸς ἐπέσσυται, ὅφρ' ἐφαμίνω

Τρώεσσιν, II. VI, 361; φραζέσθω μή τίς οἱ ἀμείνων σεῖο μάχηται, II. V, 411. See also Od. VI. 113.

(b.) In Homer ὅπως takes the Future Indicative chiefly when it is used merely as an indirect interrogative, with no reference to a purpose, as in II. II, 252, οὐδέ τι πω σάφα ἴδμεν ὅπως ἔσται τάδε ἔργα, *we do not yet even know certainly how these things are to be*; or in Od. XIII, 376, φράζεν ὅπως μνηστῆρσιν ἀναδέστι χείρας ἐφήσεις, *consider how you will lay hands on the shameless suitors*. It may take the Future (as well as other tenses) when it is used as a simple relative; as in II. I, 136, ὅπως ἀντάξιον ἔσται, *as shall be an equivalent*. (See Remark, above.) Occasionally also we find the Future after ὅπως in final clauses (§ 44, 1, N. 1).

NOTE 3. As many verbs of this class imply *caution*, they may be followed by the simple μή (without ὅπως), like verbs of *caution* and *fearing* (§ 46). See especially δρᾶ and σκοπῶ. Here, as elsewhere, μή takes the Subjunctive more frequently than the Future Indicative. E. g.

Σκοπεῖ δὴ μὴ τούτοις αὐτὸν ἔξαιτησηται καὶ καταγελάσῃ. DEM. Mid. 563, 26. Ὁρα οὖν μή τι καὶ νῦν ἐργάσηται. PLAT. Symp. 213 D. Ὁρα μὴ πολλῶν ἐκάστῳ ἡμῶν χειρῶν δεήσει. XEN. Cyr. IV, 1, 18. Σκόπει, μή σοι πρόνοι ἡ τοῦ θεοῦ φυλακτέα. SOPH. O. C. 1180. Ὁρα σὺ, μὴ νῦν μέν τις εὐχερής παρῆς. SOPH. Phil. 519.

(See the corresponding use of ὅπως μή, instead of μή, after verbs of *fearing*, &c., § 46, Note 2. It is often difficult to draw the line between the two constructions of § 45 and § 46.)

NOTE 4. Ως is sometimes, though rarely, used instead of ὅπως after verbs of *striving*. Here the Subjunctive is more common than the Future Indicative. E. g.

Ἐπιμελοῦνται ὡς ἔχη οὔτως. XEN. Oecon. XX, 8. Ως δὲ καλῶς ἔξει τὰ ὑμέτερα, ἐμοὶ μελήσει. XEN. Cyr. III, 2, 13. Ἐπεμελήθη ὡς τύχοιεν πάντων τῶν καλῶν. Id. VII, 3, 17. Σπεύδοντες ὡς Ζεὺς μήποτ' ἄρξειεν θεῶν. AESCH. Prom. 203. Occasionally we find the Subjunctive with ἀν: τὸ ὅσα ἀν γνῶ ἀγαθὰ εἶναι ἐπιμελεῖσθαι ὡς ἀν πραχθῆ. . . . Οὐ φέρει καρπὸν, ἦν μή τις ἐπιμελῆται ὡς ἀν ταῦτα περαίνηται. XEN. Hipparch. IX, 2. (See above, N. 1.)

NOTE 5. Some verbs which are regularly followed by an Infinitive of the object occasionally take an object clause with ὅπως (rarely with other particles), in nearly or quite the same sense:—

(a.) Verbs of *exhorting*, *entreating*, and *commanding* are sometimes followed by ὅπως, and those of *forbidding* by ὅπως μή, after the analogy of verbs of *striving*. E. g.

Λίσσεσθαι δέ μιν αὐτὸς ὅπως *ημερτέα εἰπῃ*, and implore him thyself to speak the truth. Od. III, 19. (Compare the regular construction, οὐδέ σε λίσσομαι μένειν, II. I, 174.) Λίσσετο δ' αἰὲν Ἡφαιστον κλυτοεργὸν ὅπως λύσειεν Ἀρηα, he implored him to liberate Ares. Od. VIII, 344. Κείνω τ' ἐμὴν ἀγγεῖλατ' ἐντολὴν, ὅπως τὸν παῖδα δεῖξει. SOPH. Aj. 567. Διακελεύονται ὅπως τιμωρήσεται πάντας τοὺς τοιούτους. PLAT. Rep. VIII, 549 E. So παραγγέλλει ὅπως μὴ ἔσονται, Id. III, 415 B. Ἐμοιγε ἀπηγόρευες ὅπως μὴ τοῦτο ἀποκρινοίμην. (Fut. Opt.) Id. I, 339 A. Απειρημένον αὐτῷ ὅπως μηδὲν ἐρεῖ δων ἡγεῖται, when he is forbidden to say a word of what he believes. Id. I, 337 E. See SOPH. Trach. 604.

In Od. XVII, 362, we find ὁτρυνεν ὡς ἀν πύρνα κατὰ μνηστῆρας ἀγείροι, where the ἀν is used with the particle as in the examples under § 44, 1, N. 3 (a).

(b.) *"Iva* is used in the same sense in a single passage of the Odyssey, III, 327: — Λίσσεσθαι δέ μιν αὐτὸς ἵνα *ημερτὲς ἐνισπη*, and implore him yourself to speak the truth.

This use of *ἵνα* is not found in Attic Greek, but it reappears in the later language. E. g.

Ἐντολὴν κανὴν δίδωμι ὑμῖν, *ἵνα ἀγαπᾶτε ἀλλήλους*, a new commandment I give unto you, that ye love one another. JOH. Evang. XIII, 34. So ἐδεήθην *ἵνα ἐκβάλλωσιν*, LUC. IX, 40. So in Latin, *rogat ut liceat*.

(c.) A case of ὡς and the Subjunctive (instead of an object Infinitive) after a verb implying a *promise* is found in II. I, 558: —

Τῇ σ' δίω κατανεῦσαι ἐτήτυμον, *ὡς Ἀχιλῆα τιμήσῃς*, δλέσῃς δὲ πολέας ἐπὶ μηνὸν Ἀχαιῶν, that you promised by your nod to honor Achilles, &c.

NOTE 6. (a.) On the other hand, some verbs which regularly take ὅπως are occasionally found with an Infinitive of the object, sometimes with the article. (See § 46, N. 8.) E. g.

"Αεί τινα ἐπεμέλοντο σφῶν αὐτῶν ἐν ταῖς ἀρχαῖς εἰναι, they always took care that one of their own number should be in the offices (where we should expect ὅπως τις ἔσται or ἔσοιτο). THUC. VI, 54. Οὐδὲ ἐπεμελήθην τοῦ διδασκαλόν μοί τινα γενέσθαι τῶν ἐπισταμένων. XEN. Mem. IV, 2, 4. So the Infinitive with τό, Mem. IV, 3, 1.

(b.) Verbs of this class can be followed by an indirect question introduced by εἰ, whether. E. g.

Εἰ ξυμπονήσεις καὶ ξυνεργάσει σκότει, see whether thou will assist me, &c. SOPH. Ant. 41. (See § 46, Note 6, c.)

NOTE 7. (a.) Both ὅπως and ὅπως μή are sometimes used elliptically with the Future Indicative in *exhortations* and *prohibitions*, depending on some Imperative like σκόπει, take care, understood. *"Οπως μή* allows also the Subjunctive. E. g.

"Οπως ἀνὴρ ἔσει (sc. σκόπει), prove thyself a man. *"Οπως μοι,*

ἢ ἄνθρωπε, μὴ ἐρεῖς δτι ἔστι τὰ δώδεκα δἰς ἔξ, see that you do not tell me that twice six are twelve. PLAT. Rep. I, 337 A. "Οπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας (sc. σκοπείτε), prove yourselves men worthy of freedom. XEN. An. I, 7, 3. "Οπως γε, ἄν τι τούτων γίγνηται, τούτους ἐπαινέσεσθε καὶ τιμήσετε καὶ στεφανώσετε, ἐμὲ δὲ μή· καὶ μέντοι καν τι τῶν ἐναντίων, ὅπως τούτοις ὄργιεῖσθε. DEM. F. L. 355, 17. "Οπως τοίνυν περὶ τοῦ πολέμου μηδὲν ἐρεῖς, see therefore that you say nothing about the war. Id. 370, 22. "Οπως γε μὴ ἔξαπατήσῃ ήμᾶς. PLAT. Prot. 313 C. (See § 46, N. 4.)

(b.) We occasionally find the Future Indicative with *μή* in an independent sentence, expressing a *prohibition*. This may be explained by supposing an ellipsis of *ὅπως* from the construction just mentioned (*ὅπως μὴ τοῦτο ἐρεῖς* becoming *μὴ τοῦτο ἐρεῖς*); but it seems more natural to consider it as an independent construction. See § 25, 1, N. 5 (b), and the examples.

REMARK. The construction of Note 7 (a) is confined almost exclusively to the *second person* of the verb; yet the first and third persons are sometimes found. E. g.

Καὶ ὅπως, ὥσπερ ἐρωτῶσι προθύμως, οὕτω καὶ ποιεῖν ἐθελήσουσιν. DEM. Chers. 99, 14. "Οπως δὲ τὸ σύμβολον λαβόντες ἔπειτα πλησίον καθεδούμεθα. ARIST. Eccles. 297.

NOTE 8. When an Aorist Subjunctive active or middle was to be used with *ὅπως* or *ὅπως μή* after a verb of *striving*, the second Aorist was preferred to the *first*, if both forms were in use. This arose from the great similarity *in form* between these first Aorists and the Future Indicative (as *βουλεύοη* and *βουλεύσει*, *βουλεύσηται* and *βουλεύσεται*): this made it natural for a writer, if he intended to use the Subjunctive at all, to avoid those forms of it which were nearly identical with the more regular Future Indicative. This of course did not apply to the first Aorist Subjunctive passive, which has no resemblance to the Future Indicative. The same remark applies to the Subjunctive after *οὐ μή*, in the construction described in § 89. In both constructions the Subjunctive differs from the Future only by being a less vivid form of expression.*

* The general rule, first laid down by Dawes (Misc. Crit. pp. 222 and 228), which declared the first Aorist Subjunctive active and middle a solecism after *ὅπως μή* and *οὐ μή*, was extended by others so as to include *ὅπως* (without *μή*), and the Greek authors were emended to conform to it. As this rule has no other foundation than the accidental circumstance mentioned in Note 8, it naturally fails in many cases, in some of which even emendation is impossible. Thus in the example, *κελεύοντι προστατεῦσαι ὅπως ἐκπλεύσῃ ή στρατιά*, XEN. An. V, 6, 22, *ἐκπλεύσῃ* cannot be a mistake for *ἐκπλευσεῖ*, as the Attic Future is *ἐκπλεύσομαι* or *ἐκπλευσοῦμαι*. So in SOPH. Phil. 381, *οὐ μή ποτ' ἐσ τὴν Σκύρου ἐκπλεύσης*, no emendation is possible. See also PLAT. Rep. X, 609 B. *οὐ μὴ ἀπολέσῃ*, where the Future would be *ἀπολεῖ*. The rule of

C. *Object Clauses with μή after Verbs of Fearing, &c.*

§ 46. After verbs and phrases which express or imply *fear*, *caution*, or *danger*, *μή*, *lest* or *that*, is used with the Subjunctive if the leading verb is *primary*, and with the Optative if the leading verb is *secondary*. By the principle of § 44, 2, the Subjunctive can also follow secondary tenses, in order that the mood in which the object of the fear *originally* occurred to the mind may be retained.

Mή (like the Latin *ne*) denotes fear that something *may happen* which is *not desired*; *μή οὐ* (*ut = ne non*) denotes fear that something *may not happen* which is *desired*. E. g.

Φοβούμαι μή γένηται (*vereor ne accidat*), *I fear that it may happen*: φοβούμαι μὴ οὐ γένηται (*vereor ut accidat*), *I fear that it may not happen*. Νῦν δ' αἰνῶς δείδοικα κατὰ φρένα μή σε παρείπῃ. Il. I, 555. Δείδω μὴ θήρεσσιν ἔλωρ καὶ κύρμα γένωματ. Od. V, 473. Οὐ φοβῇ μή σ' Ἀργος ὥσπερ κάμ' ἀποκτεῖναι θέλῃ. EUR. Or. 770. Ποίον ἔθνος οὐ δοκεῖ φοβούμενον μή τι πάθῃ; XEN. Cyp. I, 6, 10. Φροντίζω μὴ κράτιστον ή μοι σιγάν. XEN. Mem. IV, 2, 39. Φυλαττόμενος μὴ δόξῃ μανθάνειν τι. Id. IV, 2, 3. Δέδοικα μὴ οὐδὲ ὅσιον ή ἀπαγορεύειν. PLAT. Rep. II, 368 B. Τὰ περὶ τῆς ψυχῆς πολλὴν

Dawes is now generally abandoned; but most editors still hold to it (at least in practice) so far as to exclude the prohibited forms with *ὅπως* when it follows verbs of *striving*, &c., and with *οὐ μή*. Even here, however, the rule is maintained only by changing many passages against MSS. authority. Thus in DEM. Ol. I, p. 9, 17, all MSS. except one read *παρασκευάσασθαι ὅπως ἐνθένδε βοηθήσῃτε*, *καὶ μὴ πάθητε ταῦτόν*; while nearly all editions have *βοηθήσετε*. In the Third Philippic of Demosthenes two similar examples occur: p. 128, 25, *ὅπως μηδεὶς ἀνατρέψει, τοῦτο σκοπεῖσθαι*, where all MSS. have *ἀνατρέψῃ*, which Schaefer emended to *ἀνατρέψει*; and p. 125, 10, *ὅπως μὴ δουλεύσοσιν πράττοντες*, where the weight of MSS. authority decidedly favors *δουλεύσωσιν*. For *οὐ μή*, see § 89, 2, Rem. 2.

Whatever view is taken of these last examples, there certainly seems to be no reason for extending the rule of Dawes to *ὅπως* in *pure* final clauses, as in these the Future is used only by exception (§ 44, 1, N. 1). There is no objection, therefore, to such sentences as these:—*ῶν ἔνεκα ἐπιταθῆναι, ὅπως ἀπολαύσωμεν καὶ ὅπως γενώμεθα*, XEN. Cyp. VII, 5, 82; and *ἐκκλησίαν ξυνήγαγον, ὅπως ὑπομνήσω καὶ μέμψωματ*, THUC. II. 60. So with *ὅπως ἀριστοποιήσωνται*, THUC. VII, 39. In elliptical prohibitions with *ὅπως μή* (§ 45, N. 7) the Subjunctive seems to be allowed from the analogy of ordinary prohibitions (§ 86).

ἀπιστίαν παρέχει τοῖς ἀνθρώποις, μὴ ἐπειδὴν ἀπαλλαγῆ τοῦ σώματος οὐδιμοῦ ἔτι η̄, ἀλλὰ διαφθείρηται τε καὶ ἀπολλύηται. PLAT. Phaed. 70 A. Οὐκοῦν νῦν καὶ τοῦτο κίνδυνος, μὴ λάβωσι προστάτας αὐτῶν τινας τούτων, *there is danger of this, that they may take*, &c. XEN. An. VII, 7, 31. Κίνδυνός ἔστι, μὴ μεταβάλωνται καὶ γένηνται μετὰ τῶν πολεμίων. ISOC. Plataic. p. 303 E. § 38. 'Οκνῶ μή μοι ὁ Λυσίας ταπεινὸς φανῆ. PLAT. Phaedr. 257 C. Εὐλαβοῦ δὲ μὴ φανῆς κακὸς γεγώς. SOPH. Trach. 1129. Οὐδὲν δεινοὶ ἔσονται μὴ βοηθέωσι τάντη. HDT. VII, 235. 'Υποπτεύομεν καὶ ὑμᾶς μὴ οἱ κοινοὶ ἀποβῆτε. THUC. III, 53. Αἰσχυνόμενος μὴ φορτικῶς σκοπῶμεν. PLAT. Theaet. 183 E.

Δείσας μή πώς οἱ ἐρυσαίατο νεκρὸν Ἀχαιοῖ. II. V, 298. "Ἄξετο γάρ μὴ Νυκτὶ θοῆ ἀποθύμια ἔρδοι. II. XIV, 261. 'Εγώ γάρ ήμην ἐκπεκληγμένη φόβῳ, μὴ μοι τὸ κάλλος ἀλλος ἔξενροι ποτέ. SOPH. Trach. 25. "Εδεισαν οἱ Ἑλληνες μὴ προσάγοιεν πρὸς τὰ κέρας καὶ αὐτοὺς κατακόψειαν. XEN. An. I, 10, 9. Οὐκέτι ἐπετίθεντο, δεδοικότες μὴ ἀποτμηθείησαν. Id. III, 4, 29. "Εδεισαν μὴ λύττα τις ὥσπερ κυστὶν ήμιν ἐμπεπτώκοι. Id. V, 7, 26. "Υποπτεύσας μὴ τὴν θυγατέρα λέγοι, ἥρετο, *having suspected that he might mention his daughter*. XEN. Cyt. V, 2, 9. 'Ηθύμησάν τινες, ἐννοδούμενοι μὴ τὰ ἐπιτήδεια οὐκ ἔχοιεν ὅπόθεν λαμβάνοιεν. XEN. An. III, 5, 3. Οὐδεὶς γάρ κίνδυνος ἐδόκει εἶναι, μὴ τις ἄνω πορευομένων ἐκ τοῦ ὅπισθεν ἐπισποιτο. Id. IV, 1, 6.

Οἱ Φωκαίες τὰς νήσους οὐκ ἐβούλοντο πωλέειν, δειμαίνοντες μὴ ἐμπόριον γένωνται. HDT. I, 165. Τῷ γάρ δεδιέναι μὴ λόγοις ησουσ ὡσι, τολμηρῶς πρὸς τὰ ἔργα ἔχώρουν. THUC. III, 83. Περιδεής γενόμενος μὴ ἐπιπλέυσωσιν αἱ νῆσες. THUC. III, 80. "Εδεισα μὴ Τροίαν ἀθροίσῃ καὶ ἔννοικίσῃ πάλιν. EUR. Hec. 1138. Οἱ θεώμενοι ἐφοβοῦντο μὴ τι πάθῃ. XEN. Symp. II, 11. Δῆλος ἡν πᾶσιν (Κύρος) ὅτι ὑπερεφοβεῖτο μὴ οἱ ὁ πάππος ἀποθάνῃ. XEN. Cyt. I, 4, 2.

It will be seen by the examples that the construction with *μή* is very often used when the leading verb only *implies* the fear, caution, or danger, as after *ὑποπτεύω* and *ὅκνω*. On this principle we must explain passages like II. X, 100; οὐδέ τι ἴδμεν, μὴ πως καὶ διὰ νύκτα μενούσισι μάχεσθαι, where the idea is *we know of no security against their deciding to fight during the night*, — implying *we fear lest they may*.

REMARK. These clauses with *μή*, when they follow verbs of *caution* like *φυλάττομαι*, *εὐλαβοῦμαι*, &c., partake of the nature of final clauses to the same extent with the construction of § 45, since they imply the *end* or *purpose* of the *caution*. (See § 43, Remark.) On the other hand, when they follow *φοβοῦμαι* and other verbs expressing *fear* or *danger*, no *purpose* is expressed or implied, but there is merely an *apprehension* that something *will* happen, or, in some cases, that something *is now* taking place or *has already* happened. We should hence expect that these verbs would follow the analogy of verbs of *thinking*, &c., and take either the *Indicative* with *ώς* or the *Infinitive*, to denote the *object* of the *fear*. (This

actually happens in a few cases; as οὐ φοβούμεθα ἐλιτσσώσεσθαι, THUC. V, 105; μὴ φοβοῦ ὡς ἀπορήσεις, XEN. Cyr. V, 2, 12. See below, Note 6.) Still, verbs of *fearing*, when the object of the fear is *future*, as it commonly is, are closely connected in sense with those like φυλάττομαι; as they imply at least a *desire* (though not a *purpose*) to prevent the result. The Greeks generally apply to both the same construction, and as they say φυλάττομαι μὴ γένηται, they say also φοβοῦμαι μὴ γένηται. When the object of the fear is already *past* or actually *present*, so that no desire of preventing a result can be implied, verbs of *fearing* are still followed by μὴ as before; but now all analogy to final clauses disappears, and the dependent verb is put in the proper tense of the Indicative, as in ordinary object clauses after ὅτι and ὡς. (See below, Note 5.)

NOTE 1. Sometimes, though seldom, μή takes the Future Indicative after verbs of *fearing*, &c. E. g.

Φοβοῦμαι δὲ, μή τινας ἡδονὰς ἡδοναῖς εὑρήσομεν ἐναντίας. PLAT. Phil. 13 A. Φοβερὸν καὶ σφαλερὸν, μὴ σφαλεῖς κείσομαι. PLAT. Rep. V, 451 A.

The Future seems to differ from the Subjunctive in these cases, as in final clauses, only by expressing the result more vividly and marking its *futurity* more strongly. Thus φοβοῦμαι μὴ εὑρωμεν would not differ from φοβοῦμαι μὴ εὑρήσομεν quoted above, except in the manner of expression; just as ἐὰν μὴ εὑρωμεν would differ from εἰ μὴ εὑρήσομεν. (See § 44, 1, N. 1.) For the rare use of the Future Optative after verbs of *fearing*, &c., see § 26, Note 1 (b).

NOTE 2. Verbs denoting *fear* and *caution* are sometimes followed by ὅπως μή, with the Future Indicative or the Subjunctive after primary tenses and the Optative after secondary tenses, like verbs of *striving*, &c. Many verbs (like ὄρω and σκοπῶ) belong equally well to both classes (§§ 45, 46). It will be noticed, that ὅπως μή here is exactly equivalent to μή, so that φοβοῦμαι ὅπως μὴ γενήσεται (or γένηται) means *I fear that it will happen* (not, *I fear that it will not happen*). (See Note 6, a.) E. g.

Τοῦ δαίμονος δέδοιχ' ὅπως μὴ τεύξομαι κακοδαίμονος. ARIST. Eq. 112. Εὐλαβούμενοι ὅπως μὴ οἰχήσομαι. PLAT. Phaed. 91 C. Δέδοικα ὅπως μὴ ἀνάγκη γένηται, *I fear that there may be a necessity.* DEM. Phil. III, 130, 14. Οὐ φοβεῖ, ὅπως μὴ ἀνόσιον πράγμα τυγχάνης πράττων; PLAT. Euthyphr. 4 E. Φυλάττου, ὅπως μὴ εἰς τούναντίον ἔλθης. XEN. Mem. III, 6, 16. Ἡδέως ἀν (θρέψαιμι τὸν ἄνδρα), εἰ μὴ φοβούμην ὅπως μὴ ἐπ' αὐτόν με τράποιτο. XEN. Mem. II, 9, 2.

NOTE 3. The particle ἀν is never used with μή and the Sub-

junction. It is sometimes joined with an Optative depending upon *μή* after verbs of fearing, in which case it always forms an apodosis with the Optative. Such an Optative with *ἄν* can of course follow primary as well as secondary tenses, by § 31, Note 2. (See § 44, 1, N. 3, Rem.) E. g.

Δέδοικα γὰρ μὴ πρῷ λέγοις ἀν τὸν πόθον τὸν ἐξ ἐμοῦ, *I fear that you might tell (i.e. you should have an opportunity)*. SOPH. Trach. 631. (Cf. Philoct. 493.) Οὕτε προσδοκία οὐδεμίᾳ ἦν μὴ ἀν ποτε οἱ πολέμοι ἐπιπλεύσειαν. THUC. II, 93. Ἐκείνῳ ἐννοῶ μὴ λίαν ἀν ταχὺ σωφρονισθείην, *lest (in that case) I should be very soon brought to my senses*. XEN. An. VI, 1, 28.

NOTE 4. *Μή* with the Subjunctive, and *ὅπως μή* with the Future Indicative (seldom the Subjunctive), are sometimes used elliptically, depending upon some verb of *fear* or *caution* understood. (See § 45, N. 7, a.) This expresses an apprehension or anxiety, sometimes a mere suspicion. It is especially common in Plato. E. g.

Ἄλλὰ μὴ οὐ τοῦτ' ἢ χαλεπὸν, θάνατον φυγεῖν, *but (I fear) lest this may not be the difficult thing, to avoid death*. PLAT. Apol. 39 A. Μὴ ἀγροικότερον ἢ τὸ ἀληθὲς εἰπεῖν, *(I fear) lest it may be too rude to speak the truth*. PLAT. Gorg. 462 E. Ἄλλὰ μὴ οὐχ οὕτως ἔχῃ, ἀλλ ἀναγκαῖον ἢ εἰδότα τίθεσθαι τὸν τίθεμενον τὰ ὄνόματα. PLAT. Crat. 436 B. Οἵμοι τάλας, ὁ Ζεὺς ὅπως μὴ μ' ὅψεται. ARIST. Av. 1494. (This example belongs equally well under § 45, N. 7, a.) Ὁπως οὖν μὴ ἀπολεῖ μαστιγούμενος. XEN. Cyr. I, 3, 18. Ἄλλ' ὅπως μὴ ἐν τοῖς ζωγραφήμασιν ἢ τοῦτο, τὸ μὴ ὄρθως διανέμειν, ἐπὶ δὲ τοῖς ὄνόμασιν οὐ, ἀλλ ἀναγκαῖον ἢ δεῖ ὄρθως. PLAT. Crat. 430 E.

In XEN. Mem. IV, 2, 12, *μὴ οὖν, ἔφη, οὐ δύναμαι ἐγώ τὰ τῆς δικαιοσύνης ἐξηγήσασθαι; (do you fear) I am not able to explain, &c.?* the Present Indicative belongs under Note 5 (a.)

NOTE 5. Verbs of fearing may refer to objects of fear which are *past* or *immediately present*; so that no desire or even possibility of preventing the result can be implied. (See Rem. before Note 1.) Here, therefore, all analogy to final clauses disappears, and *μή* is followed by the present and past tenses of the Indicative, as *ὅτι* or *ὡς* would be in indirect quotations. The following cases occur:—

(a.) *Μή* with the Present Indicative expresses a fear that something *is now going on*. E. g.

Ορῶμεν μὴ Νικίας οἴεται τι λέγειν, *let us be cautious lest Nicias is thinking that he says something*. PLAT. Lach. 196 C. (Here the Subjunctive *οἴηται* would have meant *lest Nicias may think*, referring to the future.) Δέδοικα μὴ πληγῶν δέει. ARIST. Nub. 493.

Φοβεῖσθε, μὴ δυσκολώτερόν τι νῦν διάκειμαι ή ἐν τῷ πρόσθεν
βιώ, *you are afraid lest I am now in a more peevish state of mind, &c.*
(where the Subjunctive would have referred to the future, *lest I
may be*). PLAT. Phaed. 84 E. Ἐπίσχες, ὡς ἀν προύξερευνήσω στίβον
μή τις πολιτῶν ἐν τρίβῳ φαντάζεται, κάμοι μὲν ἔλθη φαῦλος ὡς
δούλῳ ψύγος. EUR. Phoen. 92. (Here μὴ φαντάζεται means *lest any
one is now to be seen*; and μὴ ἔλθῃ, *lest any report may come here-
after*.) "Αναξ, ἔμοι τοι, μὴ τι καὶ θεήλατον τοῦργον τόδ', ή ξύννοια
βουλεύει πάλαι. SOPH. Ant. 278. (The idea is, *my mind has long
been anxious, lest this is the work of the Gods, ἔστιν being understood
after μή.**) "Ορα μὴ ἔκεινον κωλύει. PLAT. Charm. 163 A. Ἄλλ'
εἰσόμεσθα, μή τι καὶ κατάσχετον κρυφῆ καλύπτει καρδίᾳ θυμούμενη,
δόμους παραστείχοντες. SOPH. Ant. 1253. (The idea is, *we shall
learn the result of our anxiety lest she is concealing, &c.*†)

(b.) *Μή* with the Perfect Indicative expresses a fear lest
something *has already happened*. The difference between
this and the Perfect Subjunctive is often very slight, the
latter expressing rather a fear that something may hereafter
prove to have happened. (See examples, § 18, 1.) E. g.

Νῦν δὲ φοβούμεθα, μὴ ἀμφοτέρων ἄμα ἡμαρτήκαμεν, *but now we
fear lest we have missed both at once.* THUC. III, 53. (The Perfect
Subjunctive here would strictly have meant, *lest it may hereafter
prove that we have missed.*) Δέδοικα μὴ λελήθαμεν [τὴν εἰρήνην]
ἐπὶ πολλῷ ἄγοντες, *I fear that we have been unconsciously enjoying a
peace borrowed at high interest.* DEM. F. L. 372, 1. Φοβούμαι μὴ
λόγοις τισὶ ψευδέστιν ἐντετυχήκαμεν. PLAT. Lys. 218 D.

* That this is the correct explanation of the passage, SOPH. Ant. 278, and that we need not emend it with Nauck, so as to read *τοῦργον τόδ' οὐ*, *ξύννοια βουλεύει πάλαι*, is evident from the Scholion on the passage: 'Η σύννοια μοι βουλεύεται καὶ οἴεται μὴ καὶ θεήλατόν ἐστι τὸ πρᾶγμα. So perhaps we should read *μὴ ἐλαύνει* in DEM. Phil. III, 124, 25.

† In this passage, if anywhere, it would seem necessary to admit the *interrogative* force usually ascribed to *μή*, which would make it equivalent to *εἰ οὐ*, *whether not*. But here, as in the other passages quoted, it is plain that the dependent clause after *μή* expresses the object of an apprehension. To establish a purely *interrogative* force in *μή*, it would seem necessary to find examples in which *μή* not only follows a verb like *οἴδα*, but *also* is followed by a clause in which no object of apprehension is contained (Such a sentence would be *εἰσόμεσθα μὴ οἱ φίλοι ζῶσιν*, *we shall learn whether our friends are not living*; but no such example can be found, at least in any classic writer. The Greeks would have said *εἰσόμεσθα εἰ οἱ ζῶσιν* or *εἰ ζῶσιν*.) The use of *εἰ*, *whether*, after verbs of fearing (Note 6, c), usually adduced as an argument to prove the *interrogative* force of *μή*, rather seems to show that, when the Greeks wished to introduce an *indirect question* after verbs of fearing, they had recourse to *εἰ*, as in other cases.

(c.) *Μή* can be used with the Imperfect or the Aorist Indicative, to express fear lest something *happened in past time*. This can be expressed only in this way, as the Subjunctive and Optative would refer to (relatively) future time. E. g.

Δείδω μή δὴ πάντα θεὰ νημερέα εἴπεν, *I fear that all that the Goddess said was true.* Od. V, 300. Ἀλλ' ὅρα μὴ παιζων ἔλεγεν, *but be very careful lest he was speaking in jest.* PLAT. Theaet. 145 B. (This implies a fear that he was speaking in jest.)

NOTE 6. (a.) As verbs of fearing, &c., imply thought, they sometimes take the construction of ordinary indirect discourse. Here *ώς* (and even *ὅπως*), *that*, may be used to introduce the object of the fear, thus taking the place of *μή* in the common construction. (*Ὅτι* seems to be used only in the case mentioned in Note 7.) E. g.

Ανδρὸς μὴ φόβου ὡς ἀπορήσεις ἀξίου, *do not fear that you will be at a loss.* XEN. Cyr. V, 2, 12. (Here the direct discourse would be *ἀπορήσω*, *I shall be at a loss.*) Μή δείσητε ὡς οὐχ ἱδέως καθευδήσετε, *do not fear that you will not sleep sweetly.* Id. VI, 2, 30. (Here *μὴ οὐχ* would be the ordinary expression.) Μή τρέσης, ὅπως σέ τις ἀποσπάσει βίᾳ, *lest any one shall tear you away by force.* EUR. Heracl. 248. Μὴ φοβεῦ μήτε ἐμὲ, ὡς σεο πειρώμενος λέγω λόγον τόνδε, μήτε γυναῖκα τὴν ἐμῆν, μή τί τοι ἔξ αὐτῆς γένηται θλάβος, *do not fear either that I am saying this to try you (ώς λέγω), or lest any harm shall come (μὴ γένηται).* HDT. I, 9. (Here the two constructions after *φοβεῦ* make the principle especially clear.)

In all these cases *μή* or *ὅπως μή* would have been more regular, and exactly equivalent to *ώς* and *ὅπως* here. (See Note 2.)

(b.) We also find the Future Infinitive after verbs of fearing, standing in indirect discourse to represent a Future Indicative of the direct discourse. (See § 73, 1, Rem.) E. g.

Οὐ φοβούμεθα ἔλασσώ σεσθαί, *we are not afraid that we shall be defeated.* THUC. V, 105. (Here *μή* with the Subjunctive or the Future Indicative would have been more regular.)

(c.) Verbs of fearing may also be followed by an indirect question introduced by *εἰ*, *whether*, or by some other interrogative particle. *Ὅπως* used interrogatively in such sentences is not to be confounded with *ὅπως* in its use explained above (a). E. g.

Οὐ δέδοικα εἰ Φιλιππος ζῆ, ἀλλ' εἰ τῆς πόλεως τέθυη κε τὸ τοὺς ἀδικοῦντας μισεῖν καὶ τιμωρεῖσθαι, *I have no fear (on the question.)*

whether Philip is alive; but I have fear (about this), whether the custom of the city to hate and punish evil-doers is extinct. DEM. F. L. 434, 6. Φόβος εἴ μοι ζῶσιν οὐς ἔγω θέλω. EUR. Heracl. 791. Φέρουσά σοι νέοντος ἡκώ λόγους, φόβω μὲν εἴ τις δεσποτῶν αἰσθήσεται, through fear whether any one will perceive it (where μὴ αἰσθήσεται or αἰσθηται might have been used, meaning lest any one shall perceive it). EUR. Androm. 61. Φοβοῦνται ὅποι ποτὲ προβήσεται ἡ τοῦ ἀνδρὸς δύναμις. XEN. Hell. VI, 1, 14. (The direct question would be ποῖ προβήσεται;) Τὴν θεὸν δ' ὅπως λάθω δέδοικα, *I am in fear (about the question) how I shall escape the Goddess.* EUR. Iph. T. 995. (The direct question was πῶς λάθω; § 88.)

NOTE 7. Verbs of fearing may be followed by ὅτι, because, and an ordinary causal sentence with the Indicative (§ 81). E. g.

Οὐκ ἄξιον διὰ τοῦτο φοβεῖσθαι τοὺς πολεμίους, ὅτι πολλοὶ τυγχάνουσιν ὅντες, *to fear them, because they happen to be many.* ISOC. Archid. p. 128 C. § 60. Φοβούμενης τῆς μητρὸς, ὅτι τὸ χωρίον ἐπινθάνετο νοσῶδες εἶναι. ISOC. Aegin. p. 388 D. § 22. Οτι δὲ πολλῶν ἄρχοντι, μὴ φοβηθῆτε, ἀλλὰ πολὺ μᾶλλον διὰ τοῦτο θαρρεῖτε, *do not be afraid because they rule many, &c.* XEN. Hell. III, 5, 10. (Μὴ ἄρχοντι φοβεῖσθαι would mean to fear lest they rule.) Φοβούμενος τὸ κάεσθαι καὶ τὸ τέμνεσθαι, ὅτι ἀλγεινόν, fearing them, on the ground that they are painful. PLAT. Gorg. 479 A. (But for the analogy of the preceding examples, we might be inclined to translate this fearing that they are painful, like μὴ ἀλγεινόν.) Ἐφοβεῖτο, ὅτι ὀφθήσεσθαι ἔμελλε τὰ βασιλεία οἰκοδομεῖν ἀρχόμενος, *he was afraid, because he was about to be seen beginning to build the palace.* XEN. Cyr. III, 1, 1.

NOTE 8. (a.) Verbs of fearing may be followed by an Infinitive (without μή), which is sometimes preceded by the article. Such an Infinitive denotes the direct object of the fear, as in English, *I fear to go.* E. g.

Φοβοῦμαι οὖν διελέγχειν σε, μὴ ὑπολάβης, κ.τ.λ., *I am afraid to refute you, lest you may suspect, &c.* PLAT. Gorg. 457 E. (Here both constructions occur.) Φοβήσεται ἀδικεῖν, *he will be afraid to do wrong.* XEN. Cyr. VIII, 7, 15. (But φοβήσεται μὴ ἀδικῆ, *he will fear that he may do wrong.*) Πέφρικα Ἐρινὺ τελέσαι τὰς κατάρας, *I shudder at the idea of the Fury fulfilling the curses.* AESCH. Sept. 720. (But in 790, τρέω μὴ τελέσῃ means *I tremble lest she may fulfil them.*) See also XEN. An. I, 8, 17. Τὸ ἀποθνήσκειν οὐδεὶς φοβεῖται, τὸ δὲ ἀδικεῖν φοβεῖται. PLAT. Gorg. 522 E.

See § 92, 1, Remark 2, and Note 3.

(b.) Verbs of caution may be followed by an Infinitive (with or without μή), which is sometimes preceded by the article; the Infinitive having the same meaning as a clause with μή and the Subjunctive or Optative. E. g.

Πῶς οὐκ ἄξιον αὐτόν γε φυλάξασθαι τοιούτον γενέσθαι; why

ought he not to guard against becoming such a man himself? ΧΕΝ. Mem. I, 5, 3. (Here *γενέσθαι* is equivalent to *μή γένηται*.) Φυλατόμενος τὸ λυπῆσαι τινα, *taking care to offend no one.* DEM. Cor. 313, 6. Φυλάσσειν μηδένα περαιοῦσθαι. THUC. VII, 17. Φυλαττόμενον καὶ προορώμενον μή καταισχῦναι ταῦτην. [DEM.] Aristog. I, 773, 1. (For *μή* see § 95, 2, N. 1.) In THUC. VII, 77, 5, we find the Infinitive with *ῶστε* after *φυλάσσω*.

(c.) *Κίνδυνός ἐστι*, the principal expression denoting *danger* which takes *μή* and a finite verb, is quite as regularly followed by the Infinitive (*without μή*). E. g.

Οὐ σμικρὸς κίνδυνός ἐστιν ἐξαπατηθῆναι, *there is no little danger of their being deceived.* PLAT. Crat. 436 B.

Κινδυνεύω is regularly followed by the Infinitive, by § 92, 1.

REMARK. All the Infinitives referred to in Note 8 belong regularly under the rule, § 92, 1. For the article before such Infinitives see § 92, 1, Note 3.

SECTION II.

CONDITIONAL SENTENCES.

§ 47. 1. In conditional sentences the clause containing the condition is called the *protasis*, and that containing the conclusion is called the *apodosis*. The protasis is regularly introduced by the particle *εἰ*, *if*, negatively *εἰ μή*.

NOTE. *Αἱ* is the Doric form for *εἰ*. It is sometimes used also in Epic poetry, but only when *κέ* immediately follows.

2. The adverb *ἄν* (Epic *κέ* or *κέν*, Doric *κά*) is regularly joined with *εἰ* in the *protasis*, when the verb is in the *Subjunctive* (§ 50, 1); *εἰ* with *ἄν* (*ἄ*), forming the compound *ἔάν*, *ἄν* (*ἄ*), or *ἢν*. See § 38, 1.) The simple *εἰ* is used in the *protasis* with the *Indicative* and the *Optative*.

The same adverb *ἄν* is regularly used in the *apodosis* with the *Optative* (§ 50, 2), and also with the *secondary*

tenses of the Indicative in the construction explained in § 49, 2. (See § 37, 3, and § 39.)

3. The negative particle of the protasis is regularly *μή*, that of the apodosis is *οὐ*.

NOTE. When the last rule is violated, and *οὐ* is found in a protasis, it is always closely connected with a particular word (generally the verb), with which it forms a single negative expression; so that its negative force does not (like that of *μή*) affect the protasis *as a whole*. E. g.

Πάντως δήπον (οὐτως ἔχει), έάν τε σὺ καὶ "Ανυτος οὐ φῆτε έάν τε φῆτε, if you deny it, as well as if you admit it. PLAT. Apol. 25 B. (Here *έάν μὴ φῆτε* would mean *unless you admit it*.) Εἰ μὲν οὐ πολλοὶ ήσαν, καθ' ἔκαστον ἀν περὶ τούτων ἡκούετε, if there were only a few, &c. LYS. Agorat. p. 135; § 62. Cf. p. 137; § 76. (Here *οὐ πολλοί* are used together in the sense of *δλίγοι*.) Τῶνδε μὲν οὐδὲν ἵσον ἔστιν, εἴγε ἀφ' ήμῶν γε τῶν ἐν μέσῳ οὐδεὶς οὐδέποτε ἄρξεται, there is no fairness in this, if (it is the plan, that) no one is ever to begin with us. XEN. Cyr. II, 2, 3.

The following example makes the difference between *οὐ* and *μή* particularly clear, *οὐ* affecting merely the verb, and *μή* affecting the whole (including the *οὐ*): *εἰ μὴ Πρόξενον οὐχ ὑπεδέξαντο, εσώθησαν ἄν*, if it had not been that they did not receive Proxenus, they would have been saved. DEM. F. L. 364, 11.

When several clauses, introduced by *μὲν* and *δέ*, depend upon a *single εἰ* which precedes them all, *οὐ* is used even more frequently than *μή*; as such clauses have their own construction independently of the *εἰ*, which merely introduces each of them *as a whole*, not affecting the construction of particular words. E. g.

Δεινὸν ἄν εἴη, εἰ οἱ μὲν ἐκείνων ξύμμαχοι ἐπὶ δουλείᾳ τῇ αὐτῶν φερούντες οὐ καὶ ἀπεροῦσιν, ἡμεῖς δὲ ἐπὶ τῷ αὐτοὶ σώζεσθαι οὐ καὶ ἄρα δαπανήσομεν, it would be a hard thing, if (it is a fact that) their allies will not refuse, &c., while we will not contribute. THUC. I, 121. Εἰτ' οὐκ αἰσχρὸν, εἰ τὸ μὲν Ἀργείων πλῆθος οὐ καὶ ἐφοβήθη τὴν Δακεδαιμονίων ἀρχὴν, ὑμεῖς δὲ βάρβαρον φοβήσεσθε; is it not then disgraceful, if (it is true, that) the Argive people did not fear, &c. DEM. Rhod. 197, 9.

Classification of Conditional Sentences.

§ 48. The supposition contained in a protasis may be either *particular* or *general*. A *particular* supposi-

tion refers to a *definite* act or a definite series of acts. A *general* supposition refers to *any one* of a class of acts, which may occur (or may have occurred) on *any one* of a series of possible occasions,—*if* having the force of *if ever* or *whenever*.

The following examples contain *particular* suppositions:—

If he is (now) able to do this, he is doing it, εἰ τοῦτο ποιεῖν δύναται, ποιεῖ. *If he was able to do this, he did it, εἰ τοῦτο ποιεῖν ἐδύνατο, ἐποίει.* *If he (shall) be able to do this, he will do it, ἐὰν τοῦτο ποιεῖν δύνηται, ποιήσει.* *If he should be able to do this, he would do it, εἰ τοῦτο ποιεῖν δύνατο, ποιοίη ἄν.*

The following contain *general* suppositions:—

If he is (ever) able to do this, he (always) does it, ἐὰν τοῦτο ποιεῖν δύνηται, ποιεῖ. *If any one (ever) wishes to go, it is (always) permitted, ἐάν τις βούληται ἵέναι, ἔξεστιν.* *If he was (ever) able to do this, he (always) did it, εἰ τοῦτο ποιεῖν δύνατο, ἐποίει.* *If any one (ever) wished to go, it was (always) permitted, εἰ τις βούλοιτο ἵέναι, ἔξῆν.* *If any one shall (ever) wish to go, it will (always) be permitted, ἐάν τις ἵέναι βούληται, ἀεὶ ἔξεσται.* *If any one should (ever) wish to go, it would (always) be permitted, εἰ τις ἵέναι βούλοιτο, ἀεὶ ἄν ἔξειν.*

Although this distinction can logically apply to all suppositions (present, past, and future), yet the Greek distinguishes the two classes *in construction* only in *present and past* conditions, even here excepting those which imply non-fulfilment of the condition. Therefore all the classes under I., except A. 1, include both particular and general suppositions.

I. Excluding from A. 1 the past and present general suppositions, which have a peculiar construction, we have *four forms* of ordinary conditional sentences:—

A. If the protasis refers to the *present* or the *past*, the question as to the fulfilment of the condition which it expresses has been already decided (*in point of fact*) either affirmatively or negatively; the speaker, however, either may or may not wish to imply by his form of statement *how* that question has been decided. He will, therefore, state such a condition in one of two ways:—

1. If he refers to a present or past condition, expressing no opinion as to its fulfilment, he may say *if he is doing this*, *εἰ τοῦτο πράσσει*, — *if he was doing it*, *εἰ ἐπρασσεν*, — *if he did it*, *εἰ ἐπράξεν*, — *if he has done it*, *εἰ πέπραχεν*, — *if he had already done it*, *εἰ ἐπεπράχει*. The apodosis, expressing the result of the fulfilment of such a condition, may refer to the *present*, the *past*, or the *future*. Thus we may say,

Εἰ πράσσει τοῦτο, καλῶς ἔχει, *if he is doing this, it is well*.

Εἰ πράσσει τοῦτο, ήμαρτηκεν, *if he is doing this, he has erred*.

Εἰ πράσσει τοῦτο, καλῶς ἔξει, *if he is doing this, it will be well*.

Εἰ ἐπράξει τοῦτο, καλῶς ἔχει (*εἰχεν*, *ἔσχεν*, or *ἔξει*), *if he did this, it is (was or will be) well*; and so with the other tenses in the protasis. (See § 49, 1.)

So in Latin: *Si hoc facit, bene est*; *Si hoc fecit, bene erit*.

2. If, on the other hand, he refers to a present or past condition, wishing to imply that it *is not* or *was not* fulfilled, he may say *if he were now doing this*, *εἰ τοῦτο ἐπρασσειν*; or *if he had done this (although he did not do it)*, *εἰ ἐπράξεν*. The apodosis here denotes what *would be* or *would have been* the result, if the false supposition in the protasis were a valid one. The *apodosis* here contains the adverb *ἀντί*, which distinguishes it from those forms of apodosis belonging under 1 in which past tenses are used. Thus we may say,

Εἰ ἐπρασσει τοῦτο, καλῶς ἀντί εἰχεν, *if he were (now) doing this, it would be well*. *Εἰ ἐπρασσει τοῦτο, καλῶς ἀντί εἰχεν* may also mean *if he had been doing this, it would have been well*.

Εἰ ἐπράξει τοῦτο, καλῶς ἀντί ἔσχεν (or *ἀντί εἰχεν*), *if he had done this, it would have been well* (or *it would now be well*). On the other hand, *εἰ ἐπράξει τοῦτο, καλῶς ἔσχεν* (without *ἀντί*) would mean *if he did this, it was well*. (See § 49, 2.)

In Latin: *Si hoc faceret, bene esset*; *Si hoc fecisset, bene fuisset*.

REMARK 1. The Greek has thus a special form (A, 2) implying that a condition *is not* or *was not* fulfilled, and another (A, 1) implying *nothing whatever* as to its fulfilment. There is no special form implying that the condition *is* or *was* fulfilled, — a force often erroneously assigned to the form A, 1. If this is to be expressed at all, it must be done by the context, not by the form of the verb.

B. If the protasis refers to the *future*, the question as to the fulfilment of the condition is, of course, at present *undecided*, and a speaker may state such a condition in either of two ways (B, 1 and 2), which differ more in the form of statement than in their meaning: —

1. He may say *if he shall do this*, *εὰν πράσσῃ τοῦτο* (or, still more vividly, *εἰ πράξει τοῦτο*), making a distinct supposition of a future case. The natural apodosis to such a protasis expresses what *will be* the result, if the condition shall be fulfilled. We may therefore say,

'Εὰν πράσσῃ τοῦτο, καλῶς ἔξει, if he do this, it will be well; or εἰ πράξει τοῦτο, καλῶς ἔξει, if he shall do this, it will be well. (See § 50, 1.) In Latin: *Si hoc faciet* (more frequently *si hoc fecerit*), *bene erit*; rarely *si hoc faciat, bene erit*.

2. He may also say, *if he should do this*, *εἰ πράσσοι τοῦτο*, still supposing a case in the future, but less distinctly and vividly than before. The natural apodosis to such a protasis is a similar indefinite expression, *it would be*. We can therefore say,

Εἰ πράσσοι τοῦτο, καλῶς ἀν ἔχοι, if he should do this, it would be well. (See § 50, 2.) In Latin: *Si hoc faciat, bene sit*.

REMARK 2. The two forms of protasis which the Greek expresses by the Subjunctive (*εὰν πράσσῃ τοῦτο*) and the Optative (*εἰ πράσσοι τοῦτο*) have only one equivalent form in Latin; *si hoc faciat* meaning *if he shall do this* (*εὰν τοῦτο πράσσῃ*), as well as *if he should do this* (*εἰ τοῦτο πράσσοι*). (See § 50, 2, Rem. b.) But in the former sense the Latin commonly employs the Future Indicative, *si hoc faciet* (corresponding to *εἰ τοῦτο πράξει, if he shall do this*), or the Future Perfect, *si hoc fecerit*, leaving the form *si hoc faciat* to represent the Greek *εἰ τοῦτο πράσσοι, if he should do this*.

II. In *general* suppositions the two following classes are distinguished in construction from the corresponding *particular* suppositions (I. A, 1).

A. First, when the apodosis contains a verb of present time, expressing a customary or repeated action or a general truth, and the protasis refers to indefinite time represented in English as present. We may then say,

'Εάν τις τοῦτο πράσσῃ, καλῶς ἔχει, if any one (ever) does this, it is (in all such cases) well. *'Εὰν τοῦτο ποιεῖν δύνηται, ποιεῖ, if he is (ever) able to this, he (in all such cases) does it.* *'Εάν τις τούτου πίῃ, ἀποθινήσκει, if any one (ever) drinks of this, he dies.*

B. Secondly, when the apodosis expresses a customary or repeated action or a general truth in past time, and the protasis refers to indefinite past time. We may then say,

Εἴ τις τοῦτο πράσσοι, καλῶς εἶχεν, if any one (ever) did this, it was (in all such cases) well. *Εἴ τοῦτο ποιεῖν δύνατο, ἐποίει, if he was (ever) able to do this, he (always) did it.* *Εἴ τις τούτου πίοι, ἀπέθηγεν, if any one (ever) drank of this, he died.*

REMARK 1. General suppositions referring to the future (see p. 89), as well as those referring to the present or past with non-fulfilment of the condition implied, not being distinguished by their form from particular suppositions, are included under the rules of § 49, 2 and § 50, 1 and 2.

REMARK 2. Although the Latin occasionally agrees with the Greek in the construction of *general* conditional sentences,—using *si faciat* and *si faceret* like *ἐὰν πράσσῃ* and *εἰ πράσσοι* above,—it commonly agrees with the English in not distinguishing this class from I, A, 1.

I. Four Forms of Ordinary Conditional Sentences.

A. Present and Past Conditions.

§ 49. 1. (*Particular Suppositions.*) When the protasis in a particular supposition *simply states* a present or a past condition, implying nothing as to the truth of the supposition, the verb is in one of the *present* or *past* tenses of the Indicative, after *εἰ*. Any tense of the Indicative may be used in the apodosis, to express the result of the fulfilment of the condition. E. g.

Εἰ ἐβρόντησε, καὶ ηστραφεν, *if it thundered, it also lightened.* (This does not imply that the speaker has any knowledge or opinion on the question whether it *actually* thundered.) Εἰ δὲ οὐτω τοῦτο ἐστὶν, ἐμοὶ μέλλει φίλον εἶναι. II. I, 564. See I, 178. Εἰ τότε κοῦρος ξα, νῦν αὐτέ με γῆρας ὀπάξει. II. IV, 321. Εἰ θεοί τι δρῶσιν αἰσχρὸν, οὐκ εἰσὶν θεοί. EUR. Beller. Fr. 294. Εἰ ἔγω Φαῖδρον ἀγγούω, καὶ ἐμαντοῦ ἐπιλέλησμαι· ἀλλὰ γὰρ οὐδέτερά ἐστι τούτων, *if I do not know Phaedrus, I have forgotten myself; but neither of these is the case.* PLAT. Phaedr. 228 A. (See § 48, I, A, Rem. 1.) Εἰ μὲν (*Ασκληπιὸς*) θεοῦ ήν, οὐκ ήν αἰσχροκερδής, εἰ δὲ αἰσχροκερδής, οὐκ ήν θεοῦ. PLAT. Rep. III, 408 C. Εἰ μηδὲν τούτων πεποίηκας, τί φοβήσῃ;

NOTE 1. The Imperative, the Subjunctive in *exhortations* or *prohibitions*, or the Optative in *wishes*, may stand in the apodosis. E. g.

‘Αλλ’ εἰ δοκεῖ σοι, στεῖχε, *if thou art resolved, go.* SOPH. Ant. 98. (Here *ἐὰν δοκῇ* would refer to the future, while *εἰ δοκεῖ* is strictly present in its time. Cf. Antig. 76.) ‘Αλλ’ εἰ δοκεῖ, πλέωμεν, ὁρμάσθω ταχύς. SOPH. Phil. 526. ‘Αλλ’ εἴ που πτωχῶν γε θεοὶ καὶ ἐρινύες εἰσὶν, ‘Αντίνοον πρὸ γάμοιο τέλος θανάτοιο κιχεῖγ. Od. XVII, 475. ‘Αλλ’ εἰ δοκεῖ σε· ταῦθ’, ὑπά τις ἀρβύλας λύει τάχος, *but if this pleases you, let some one quickly loose the shoes, &c.*

AESCH. Agam. 944. Κάκιστ' ἀπολοίμην, Ξανθίαν εἰ μὴ φιλῶ. ARIST. Ran. 579. In the last three examples the Optative expresses a wish (§ 82), and must not be confounded with the Optative with *ἄν* in apodosis (§ 50, 2).

REMARK. A protasis of this class may also be followed by an apodosis in the Optative with *ἄν*, as *εἰ τοῦτ' ἀληθές ἔστιν, ήδεώς ἄν ἀπέλθοι μι,* if this is true, *I should be glad to depart.* But such an apodosis always implies a protasis with an Optative, which is independent of the one expressed; so that these examples belong under the mixed constructions of § 54. See § 54, 1 (a).

NOTE 2. Under this head belong all cases of *particular* suppositions referring to the present or the past in which the non-fulfilment of the condition is not implied. We must be careful not to include in this class the *general* suppositions explained in § 51; which require a Subjunctive or Optative in the protasis, although we commonly translate them in English by the simple Indicative.

NOTE 3. The *condition* may still be *present*, even when the Future Indicative stands in the protasis, if that tense expresses merely a *present* intention or necessity that something shall happen hereafter; as when *εἰ τοῦτο ποιήσει* means *if he is (now) about to do this*, and not (as it does in an ordinary future condition) *if he shall do this.* E. g.

Ἄρε πλῆκτρον, εἰ μαχεῖ, raise your spur, if you are going to fight. ARIST. Av. 761. (Εἰ μαχεῖ in protasis commonly means *if you shall fight*, being equivalent to ἐὰν μάχη). Οἱ εἰς τὴν βασιλικὴν τέχνην παίδευόμενοι τί διαφέρουστ τῶν ἐξ ἀνάγκης κακοπαθούντων, εἰ γε πεινήσουσι καὶ διψήσουσι καὶ ριγώσουσι καὶ ἀγρυπνήσουσι καὶ τἄλλα πάντα μοχθήσουσιν ἔκωντες; how do they differ, &c., if they are to suffer hunger, thirst, &c. (i. e. if it is necessary that they should suffer)? XEN. Mem. II, 1, 17. Ἡ νῦν ἐγώ μὲν οὐκ ἀνήρ, αὗτη δ' ἀνήρ, εἰ ταῦτ' ἀνατεὶ τῆδε κείσεται κράτη, if this is to pass unpunished. SOPH. Ant. 484. So εἰ πόλεμος δαμᾷ, II, I, 61; and εἰ διαβληθήσομαι, EUR. Hec. 863.

This use of the Future must be carefully distinguished from that found in *future* conditions, where it is equivalent to the Subjunctive. (§ 50, 1, Note 1). The periphrastic form of the Future with *μέλλω* and the Infinitive (§ 25, 2) is more common in this construction. Here the tense of *μέλλω* (as in *εἰ μέλλουσι τοῦτο ποιεῖν* for *εἰ τοῦτο ποιήσοισιν*) shows that the condition is really present and not future. So with the Latin periphrastic Future, *si hoc facturus est.*

2. In sentences containing present or past conditions, when it is implied that the condition of the protasis is *not* or *was not fulfilled*, and when the apodosis expresses

what *would be* (or *would have been*) the result if that condition were (or had been) fulfilled, the *secondary* tenses of the *Indicative* are used in both protasis and apodosis. The *apodosis* regularly contains the adverb *ἀν*.

The Imperfect here refers to *present* time or to a *continued* or *repeated* action in *past* time, the Aorist to an action *simply occurring* in *past* time, and the (rare) Pluperfect to an action *completed* in *past* or *present* time. E. g.

Εἰ τοῦτο ἔπρασσε, καλῶς ἀν εἰχεν, if he were (now) doing this, it would be well (implying that he is not doing it). This may also mean if he had been doing this, it would have been well (implying that he was not doing it). The context must decide, in each case, to which time the Imperfect refers. Εἰ τοῦτο ἔπραξε, καλῶς ἀν ἔστη, if he had done this, it would have been well (implying that he did not do it.) Εἰ τοῦτο ἐπεπράχει, καλῶς ἀν είχεν, if he had finished doing this (now, or at any past time), it would be well (implying either he has not, or he had not finished it).

Ταῦτα οὐκ ἀν ἐδύναντο ποιεῖν, εἰ μὴ καὶ διαίτη μετρίᾳ ἐχρῶντο, they would not be able to do this, if they did not lead an abstemious life. XEN. Cyr. I, 2, 16. Πολὺ ἀν θαυμαστότερον ἦν, εἰ ἐτιμῶντο, it would be much more wonderful, if they were honored. PLAT. Rep. VI, 489 B. Οὐχ οὕτω δὲ ἀν προθύμως ἐπὶ τὸν πόλεμον ὑμᾶς παρεκάλουν, εἰ μὴ τὴν εἰρήνην ἐώρων αἰσχρὰν ἐσομένην, I should not exhort you, did I not see (as I do), &c. ISOC. Archid. p. 134 A. § 87. Λέγουσι πάντα ἥ ἔχει· καὶ τοι εἰ μὴ ἐτύγχανεν αὐτοῖς ἐπιστήμη ἐνοῦσα, οὐκ ἀν οἷοι τέ τὴν τοῦτο ποιήσειν, they tell everything as it is: and yet if knowledge did not chance to be in them, they could not do this. PLAT. Phaed. 73 A. Εὐλογεῖσθε ὅτι εἴ τι ἐμοῦ ἐκήδον, οὐδενὸς ἀν οὕτω με ἀποστερεῖν ἐφυλάττον ὡς ἀξιώματος καὶ τιμῆς, if you: cared for me at all, you would take care, &c. XEN. Cyr. V, 5, 34. Εἰ μὴ ἀπληστός τε ἔας χρημάτων καὶ αἰσχροκερδῆς, οὐκ ἀν νεκρῶν θήκας ἀνέψεις. HDT. I, 187. (This implies ἀπληστός εἰ, thou art insatiable, and ἀνέψεις, thou didst open.)

Οὐκ ἀν νήσων ἐκράτει, εἰ μή τι καὶ ναυτικὸν εἰχεν, he would not have been master of the islands, if he had not had also some naval force (implying ναυτικὸν είχεν and νήσων ἐκράτει, he had a navy, and he was master of the islands). THUC. I, 9. (Ταῦτα) οὐκ ἀν προέλεγεν, εἰ μὴ ἐπιστευεν ἀληθεύσειν, he would not have declared these things (referring to several), had he not been confident that he should speak the truth. XEN. Mem. I, 1, 5. Εἰ οὐσαν ἄνδρες ἀγαθοί, ὡς σὺ φησι, οὐκ ἀν ποτε ταῦτα ἔπασχον, if they had been good men, as you say, they would never have suffered these things (referring to several cases). PLAT. Gorg. 516 E.

Καί νύ κ' ἔτι πλέοντας Δυκίων κτάνε δῖος Ὁδυσσεὺς, εἰ μὴ ἄρ' δξὺ νόησε μέγας κορυθαίολος Ἐκτωρ, i. e. *Ulysses would have killed still more, had not Hector perceived him.* Il. V. 679. Καί νύ κεν ἡια πάντα κατέφθιτο καὶ μένε ἀνδρῶν, εἰ μὴ τίς με θεῶν ὀλοφύρατο καὶ μὲ σάωσεν. Od. IV, 363. Καὶ ἵστις ἀν διὰ ταῦτ' ἀπέθανον, εἰ μὴ ἡ ἄρχη διὰ ταχέων κατελύθη. PLAT. Apol. 32 D. Τί ποτ' ἀν ἐπαθον ὑπ' αὐτῶν, εἰ πλείω χρόνον ἐπετροπεύθην; . . . εἰ κατελείφθη μὲν ἐνιαύσιος, ἔξ ἔτη δὲ προσεπετροπεύθην ὑπ' αὐτῶν, οὐδὲ ἀν τὰ μικρὰ ταῦτα παρ' αὐτῶν ἀπέλαβον. DEM. Aph. I, 833, 12–19. Εἰ τοίνυν ὁ Φίλιππος τότε ταύτην ἔσχε τὴν γνώμην, οὐδὲν ἀν διν νυνὶ πεποίηκεν ἐπραξεν, οὐδὲ τοσαύτην ἐκτήσατο δύναμιν. DEM. Phil. I, 41, 18. (See below, Remark b; and § 42, 4.)

Εἰ μὴ ὑμεῖς ἥλθετε, ἐπορευόμεθα ἀν ἐπὶ βασιλέα, if you had not come, we should (now) be on our way to the King. (Aor. and Imperf.) XEN. An. II, 1, 4. Εἰ γὰρ ἐκ τοῦ παρεληλυθότος χρόνου τὰ δέοντα οὖτοι συνεβούλευσαν, οὐδὲν ἀν ὑμᾶς νῦν ἔδει βουλεύεσθαι, if they had given the necessary advice in time past, there would now be no need of your deliberating. DEM. Phil. I, 40, 9. Τοῦτο εἰ ἀπεκρίνω, ικανῶς ἀν ἥδη παρὰ σοῦ τὴν δοιότητα ἐμεμαθήκη, if you had answered this, I should have already learned, &c. (implying ἀλλ' οὐ μεμάθηκα, but now I have not learned). PLAT. Euthyph. 14 C. Λοιπὸν δ' ἀν ἦν ἡμῖν ἔτι περὶ τῆς πόλεως διαλεχθῆναι τῆς ἡμετέρας, εἰ μὴ προτέρα τῶν ἀλλων τὴν εἰρήνην ἐπεποίητο. (This implies ἀλλὰ τὴν εἰρήνην προτέρα πεποίηται.) ISOC. Phil. p. 93 C. § 56. Τῶν ἀδικημάτων ἀν ἐμέμνητο τῶν αὐτοῦ, εἴ τι περὶ ἐμοῦ γέγραφεν. DEM. Cor. 251, 28.

Different tenses can of course be used in the protasis and apodosis, if the sense requires it. See especially the example quoted above from Dem. Phil. I, p. 40, 9, and the preceding one.

This construction is the exact equivalent of the Latin Imperfect and Pluperfect Subjunctive in protasis and apodosis. With regard to the tenses, the Latin Imperfect Subjunctive represents the Greek Imperfect Indicative referring to present time; while the Latin Pluperfect Subjunctive represents the Greek Aorist and Pluperfect Indicative, and also the Imperfect referring to past time.

REMARK. (a.) It will be seen by the examples, that this construction usually implies, not merely that the condition of the protasis is not (or was not) fulfilled, but also that the action of the apodosis does not (or did not) take place: thus, εἰ τοῦτο ἐπραξεν, ἐσώθη ἀν, if he had done this, he would have been saved, implies not merely that he did not do this, but also that he was not saved. The denial of the apodosis is not, however, inferred as a necessary consequence from the denial of the protasis, which would often be an illogical inference; for (in the example above) the person might have been saved in some

other way, even if he *did not* do the thing referred to. Indeed, where it is not implied that the action of the apodosis depends as a *result* upon that of the protasis as its condition, the action of the apodosis is not denied: this happens when the protasis expresses a *concession*, introduced by *καὶ εἰ*, *even if, although*, or *οὐδὲ εἰ*, *not even if*; as *καὶ εἰ τούτῳ ἔπραξεν, ἐσώθη ἄν*, *even if he had done this, he would have been saved*, where it may be implied that he *was saved*.

(b.) In this form of conditional sentence, therefore, the verb of the protasis *always* (and the verb of the apodosis *generally*) implies its *opposite*; the Imperfect always implying a Present or Imperfect, the Aorist an Aorist, and the Pluperfect usually a Perfect or Pluperfect. Thus *εἰ ἔπρασσε*, when it means *if he were doing*, implies *ἀλλ' οὐ πράσσει*, *but really he is not doing*; when it means *if he had been doing*, it implies *ἀλλ' οὐκ ἔπρασσε*, *but really he was not doing*: *εἰ μὴ ἔπραξεν*, *if he had not done*, implies *ἀλλ' ἔπραξεν*, *but really he did do*: *εἰ ἐπεποίηκε τοῦτο*, *if he had already done this*, implies either *ἀλλ' οὐ πεποίηκεν*, *but really he has not done it*, or *ἀλλ' οὐκ ἐπεποίηκε*, *but really he had not done it*, according to the context. This principle will show which tense of the Indicative is to be used in any given case, in writing Greek.

The Aorist, however, is very often used here, as elsewhere, where the Pluperfect would express the time intended more exactly (§ 19, N. 4); as in the sentence above quoted, *οὐδὲν ἄν ἀν νυνὶ πεποίηκεν ἔπραξεν*, where the Perfect *πεποίηκεν* shows that the Pluperfect might have been used for *ἔπραξεν*.

NOTE 1. In Homer, the Imperfect in this construction refers to *past* time, and is to be translated by our Pluperfect. E. g.

"Ενθα κε λοιγὸς ἔην καὶ ἀμήχανα ἔργα γένοντο, εἰ μὴ ἄρ' ὁξὲν νόησε πατὴρ ἀνδρῶν τε θεῶν τε, *then there would have been*, &c. Il. VIII, 130. Εἰ γὰρ ἐγὼ τάδε ἥδε' ἐνὶ φρεσὶ πενκαλίμγσιν, οὐκ ἀν ὑπεξέφυγε Στυγὸς ὑδατος αἰπά ρέεθρα, *if I had known*, &c. Id. 366.

NOTE 2. Sometimes *ἄν* is omitted in the apodosis, although the non-fulfilment of the condition is still implied. This merely gives a more emphatic expression, as when we say *it had been for it would have been*. The *ἄν* can be omitted only when the

context shows conclusively that the construction is not that of § 49, 1. E. g.

Ναὶ μὰ Δία ἡ σχυνόμην μέντοι, εἰ ὑπὸ πολεμίου γε ὅντος ἐξηπατήθην, yes, by Zeus, I were indeed ashamed, if I had been deceived, &c. XEN. AN. VII, 6, 21. Καλὸν ἦν αὐτῷ, εἰ οὐκ ἐν ἡθῃ ὁ ἄνθρωπος ἐκεῖνος, it had been good for that man, if he had not been born. MATTH. EVANG. XXVI, 24.

Compare VERG. AEN. XI, 115: *Aequius huic Turnum fuerat se opponere morti, it had been more just, &c.*, where *fuisset* would have been the regular form.

NOTE 3. (a.) An apodosis without *ān*, but implying the non-fulfilment of a condition, is often formed by an Infinitive depending on the Imperfect of a verb denoting *necessity, obligation, propriety, possibility*, or the like. This combination merely expresses in other words what might have been expressed by the verb of the Infinitive in a past tense of the Indicative with *ān*. Thus *ἔδει σε τοῦτον φιλεῖν* means *you ought to love him* (or *ought to have loved him*),—implying, *but you do not love him* (or *did not love him*),—and is equivalent to *τοῦτον ἀν ἐφίλεις, εἰ τὰ δέοντα ἐποίεις, you would love him* (or *would have loved him*), *if you did* (or *had done*) *what you ought*. So *εἰκὸς ἦν σε τοῦτο ποιῆσαι* means *you would properly have done this* (*but you did not*), being equivalent to *εἰκότως τοῦτ' ἀν ἐποίησας*.

This construction occurs chiefly after the impersonal Imperfects *χρῆν* or *ἔχρῆν*, *ἔδει*, *ἔξῆν*, *ἐνῆν*, *προσῆκεν*, *εἰκὸς ἦν*, *ῆρμοττεν* (*decebat*), *ἦν* or *ὑπῆρχεν* (*it was possible*), and *ἦν* with nouns and adjectives expressing *necessity, propriety, &c.* So when *ἦν* is used with the verbal in *-τέον* (equivalent to *ἔδει* with the Infinitive). When the Present Infinitive is used, the construction refers to present time or to continued or repeated action in past time; when the Aorist Infinitive is used, it refers to a single or momentary action in past time. E. g.

Εἰ ἐπ' ἡμέας μούνους ἐστρατηλάτεε ὁ Πέρσης, χρῆν αὐτὸν πάντων τῶν ἄλλων ἀπεχόμενον οὐτω ἵέναι ἐπὶ τὴν ἡμετέρην· καὶ ἀν ἐδήλου τᾶσι ὡς ἐπὶ Σκύθας ἐλαύνει, if the Persian were making his expedition against us alone, he ought, letting alone all others, to be marching directly into our country; and then he would show that he was marching against Scythians. HDT. IV, 118. Here *χρῆν* *ἵέναι* means *he would be marching into our country* (like *ἥμεν* *ἀν*), *if he were doing what would be expected under such circumstances*,—implying that this

condition is not fulfilled. (See below, Rem. 1.) Ἐχρῆν μὲν οὖν καὶ δίκαιον ἦν τοὺς τὸν στέφανον οἰομένους δεῖν λαβεῖν αὐτοὺς ἀξίους ἐπιδεικνύναι τούτου, μὴ ἐμὲ κακῶς λέγειν· ἐπειδὴ δὲ τοῦτο παρέντες ἐκεῖνο ποιοῦσιν, κ. τ. λ., i. e. *those who think they ought to receive the crown would (if they did what is right and just) be showing that they deserve it themselves, and not be abusing me; but since now they have neglected the former and do the latter, &c.* DEM. Cor. Trier. 1228, 28. Εἰ γὰρ ὑπ' ὀδόντος τοι εἴπε τελευτήσειν με, χρῆν δή σε ποιέειν τὰ ποιέειν· νῦν δὲ ὑπ' αἰχμῆς, if he had said that I was to be killed by a tooth, then you would have to do as you now do. HDT. I, 39. (See below, Rem. 1.) Ἐδει μὲν τοὺς λέγοντας ἀπαντας μήτε πρὸς ἔχθραν οὐεῖσθαι λόγον μηδένα μήτε πρὸς χάριν, i. e. *the speakers ought not to say a word out of regard either to enmity or to favor (and yet they do so).* DEM. Chers. 90, 1. Πότερον αὐτὴν ἐχρῆν ἐν τῇ Θετταλῶν καὶ Δολόπων τάξει συγκατακτᾶσθαι Φιλίππω τὴν τῶν Ἑλλήνων ἀρχήν; i. e. *ought she to have helped Philip acquire his dominion over the Greeks (sc. as she would have done by your policy)?* DEM. Cor. 246, 1. Ἐμὲ εἰ μὲν ἐν ἀλλαις τισὶν ἡμέραις ἡδίκησέ τι τούτων ἰδιωτην δητα, ἰδίᾳ καὶ δίκην προσῆκεν αὐτῷ διδόναι, i. e. *he would properly have given satisfaction by a private suit (as if he had said προσηκόντως ἰδίᾳ δίκην ἀν ἐδίδον).* DEM. Mid. 525, 3. Καὶ πολλοῖς δόξω, ὡς οἶστ' ὦν σε σώζειν εἰ ήθελον ἀναλίσκειν χρήματα, ἀμελῆσαι, i. e. *whereas I might have saved you, if I had been willing to spend money, &c.* PLAT. Crit. 44 C. Οὐ γὰρ ἐνῆν μὴ παρακρουσθέντων ὑμῶν μεῖναι Φιλίππω, for Philip could not have remained, unless you had been deceived (implying he did remain). DEM. F. L. 379, 2. (See § 52, 1.) Καὶ μάλιστα εἰκὸς ἦν ὑμᾶς προορᾶσθαι αὐτὰ καὶ μὴ μαλακῶς, ὥσπερ νῦν, ξυμμαχεῖν. THUC. VI, 78. (The orator adds, ἀλλ οὐθὲν ὑμεῖς νῦν γέ πω οὐθ' οἱ ἄλλοι ἐπὶ ταῦτα ὀρμησθε.) Εἰ μὲν τοῖνυν αἰσχρόν τι ἔμελλον ἐργάσεσθαι, θάνατον ἀντ' αὐτοῦ προαιρετέον ἦν (i. e. προαιρεῖσθαι ἔδει). XEN. Mem. II, 7, 10. So in Latin: *Quem patris loco, si ulla in te pietas esset, colere debebas.* CIC. Phil. II, 38.

(b.) The Aorist and Imperfect of ὀφείλω (όφελλω) are sometimes used with the Infinitive like χρῆν, ἔδει, &c.; as in IL I, 353, τιμήν πέρ μοι ὄφελλεν Ὀλύμπιος ἐγγυαλίξαι Ζεὺς ὑψιβρεμέτης· νῦν δ' οὐδέ με τυτθὸν ἔτισεν, i. e. *Zeus ought to have secured me honor; but now he has not honored me even a little.* From this comes the common use of this form in expressions of a wish; as ὁφελε Κῦρος ζῆν, *would that Cyrus were living* (lit. *Cyrus ought to be living*). This is an apodosis, implying as a protasis *if it were possible*, or something similar. See § 83, 2.

(c.) Similar to this is the occasional use of ἔβονλόμην (without ἀν) to express what some one *wishes were now true* (but which is not true). E. g.

Ἐβονλόμην μὲν οὖν καὶ τὴν βουλὴν καὶ τὰς ἐκκλησίας δρθεῖς

διοικεῖσθαι καὶ τὸν νόμον, ἵσχειν, *would that both the Senate and the assemblies were rightly managed, and that the laws were in force* (implying the opposite of ὁρθῶς διοικεῖσθαι and ἵσχειν). This is analogous to ὁφελεν εἶναι, *would that it were*, and ἔδει εἶναι, *it ought to be (but is not)*. AESCHIN. Cor. § 2. Ἐβούλομην μὲν οὐκ ἐρίζειν ἐνθάδε, *would that I were not contending here (as I am)*. ARIST. Ran. 866. See below, Rem. 2.

(d.) Κινδυνεύω is used with the Infinitive, as a periphrasis for the verb of the Infinitive with ἄν. E. g.

Ἡ πόλις ἐκινδύνευσε πᾶσα διαφθαρῆναι, εἰ ἀνέμος ἐπεγενέτο, *the city was in danger of being utterly destroyed, if a wind had arisen*. THUC. III, 74. Εἰ μὴ ἐξεφύγομεν εἰς Δελφοὺς, ἐκινδύνεύσαμεν ἀπολέσθαι, *if we had not escaped to Delphi, we were in danger of perishing (or there was danger that we should perish)*. AESCHIN. Cor. § 123. (If the meaning had been that *there would have been danger*, we should have had ἐκινδυνεύσαμεν ἄν.)

(e.) The Imperfect of μέλλω with the Infinitive may express a past intention or expectation which was not realized, and so take the place of the verb of the Infinitive with ἄν. E. g.

Ἡ μάλα δὴ Ἀγαμέμνονος φθίσεσθαι κακὸν οἴτον ἔμελλον, εἰ μὴ . . . εἴπεις, i. e. *I should have perished like A. (lit. I was to have perished), if thou hadst not spoken.* Od. XIII, 383. Μέλλειν μέν ποτε οἶκος ὅδι ἀφνείος καὶ ἀμύμων ἔμμεναι· νῦν δ' ἐτέρως ἐβόλοντο θεοί. Od. I, 232. Οὐ συστρατεύσειν ἔμελλον, *they would not have joined him (in that case)*. DEM. F. L. 391, 11. So in Latin: *Hoc facturi erant, nisi venisset, they were to have done this, had he not come.*

So ἔφην in Od. IV, 171: *καί μιν ἔφην ἐλθόντα φιλήσεμεν ἔξοχον ἀλλων, εἰ νῶιν νόστον ἔδωκεν (Ζεύς)*, i. e. *I intended to love him (and should have done so) had Zeus granted us a return.*

REMARK 1. It will be seen that in the construction of Note 3 a protasis is implied with the apodosis; ἔδει σε τοῦτον φιλῆσαι being strictly equivalent to τοῦτον ἀν ἐφίλησας εἰ τὰ δέοντα ἐποίησας, *you would have loved him, if you had done what you ought*, or simply *you should have loved him*. (See § 52, 1.) This form therefore commonly stands as an apodosis with no other protasis expressed; and even if another is added (as in the first example under a), the implied protasis always remains the prominent one. Especially, this implied protasis expresses the condition, the non-fulfilment of which prevents the action of the apodosis from taking place. The *whole expression* χρῆν τοῦτο ποιεῖν, &c. thus becomes the apodosis to the expressed protasis, if one is added. In the third example under a (HDT. I, 39), the real apodosis may be *you would then do from necessity what you now do* (implying that *now you do not do it from necessity*); or we may perhaps explain χρῆν better by Note 2.

In this construction the Infinitive (of course modified by the leading verb, as shown above) contains the main idea of the apodosis.

When the main idea is contained in the verb of *necessity*, &c., so that the non-fulfilment of the condition of the protasis affects this rather than the infinitive, we have *χρῆν ἄν*, *ἔδει ἄν*, *προσῆκεν ἄν*, &c., forming an ordinary apodosis (§ 49, 2). Thus *εἰ τὰ δέοντα οὕτοι συνεβούλευσαν, οὐδὲν ἀν ὑμᾶς νῦν ἔδει βουλεύεσθαι*, if these men *had given the necessary advice, there would now be no need of your deliberating*, implies *but now there is need of your deliberating*. Occasionally both constructions can be used to express essentially the same apodosis: thus in Lys. in Erat. § 32, we find, *χρῆν δέ σε, εἴπερ ήσθα χρηστὸς, τοῖς μὲλλουσιν ἀδίκως ἀποθανεῖσθαι μηνυτὴν γενέσθαι*, if *you had been an honest man, you ought to have become an informer in behalf of those who were about to suffer death unjustly* (implying *but you did not do so, οὐκ ἐγένου μηνυτῆς*); but in § 48, referring to the same thing, the orator says, *εἴπερ ήν ἀνὴρ ἀγαθὸς, ἐχρῆν ἀν πρωτον μὲν μὴ παρανόμως ἄρχειν, ἐπείτα τῇ βουλῇ μηνυτὴν γενέσθαι, κ.τ.λ.*, if *he had been a good man, it would have been his duty, &c.* (implying *οὐκ ἐχρῆν*). The latter construction, however, is very rare where the former would be admissible.

The distinction between *ἔδει σε τοῦτο φιλεῖν* and *ἔδει ἄν σε τοῦτο φιλεῖν* would be expressed in Latin by *te oportebat hunc amare* and *te oporteret hunc amare*.

REMARK 2. The greatest difficulty in understanding the forms explained in Note 3 is caused by the defect in the English verb *ought*, which makes it impossible to translate them accurately. Thus we translate *οὐκ ἔδει σε τοῦτο ποιῆσαι* (or *ποιεῖν*), *non oportuit te hoc facere, you ought not to have done this*, expressing the past time by the tense of the Infinitive, which we should express by the past tense of *ought* if there were one. (*You oughted not to do this* would represent the Greek and Latin idiom. The vulgar expression *you had n't ought* comes very near it.)

A further trouble appears when such phrases as *οὐκ ἔδει σε τοῦτο ποιεῖν* refer to present time, meaning *you ought not to be doing this (as you are)*. The Imperfect here refers to present time, as it does in the ordinary construction of § 49, 2. The Latin has the same idiom, *non oportebat te hoc facere*. But in English, owing to the defect in the verb *ought*, we are obliged to use the simple present; so that we cannot distinguish in translation between *ἔδει σε φιλεῖν*, *oportebat te amare*, and *δεῖ σε φιλεῖν*, *oportet te amare*, — both being expressed by *you ought to love*, although the former implies *but you do not love*, while the latter implies no condition.

It needs perhaps to be added, that the tenses of the infinitive here express no time of themselves, but are used in the ordinary constructions of § 15, 1, and § 23, 1. The equivalent Latin forms (*facere* representing both *ποιεῖν* and *ποιῆσαι*) will make this clear.

REMARK 3. It must not be understood that the Imperfects *ἐχρῆν*, *ἔδει*, &c. with the Infinitive are always used in the construction of Note 3. Thus *ἔδει δὲ μένειν*, in DEM. F. L. 379, 14, means simply *but he is obliged to remain (and did remain)*.

NOTE 4. (a.) In Π. XXIII, 526 *κέ* is used with a secondary tense of the Indicative in protasis, apparently adding nothing to the sense. (See § 50, 2. N. 2, *b.*)

Εἰ δέ κ' ἔτι προτέρω γένετο δρόμος ἀμφοτέροισιν,
Τῷ κέν μν παρέλαστ' οὐδ' ἀμφήριστον ἔθηκεν.

(b.) When *ἄν* stands in the protasis with a secondary tense of the Indicative in Attic Greek, the expression is so obviously an apodosis at the same time, as to present no difficulty. "Αν can never coalesce with *ει* to form *έαν* in these sentences, as it always belongs to the verb. E. g.

Εἰ τοίνυν τοῦτο ἴσχυρὸν ἦν ἀν τούτῳ τεκμήριον, καὶ μοὶ γενέσθω τεκμήριον, κ. τ. λ., if then this would have been a strong proof for him (sc. had he had it to bring forward), so let it be also a proof for me, &c. DEM. Timoth. 1201, 19. (This sentence properly belongs to the class of § 49, 1; for the protasis really is *if it is true that this would have been a proof*, to which the apodosis in the Imperative corresponds.) In DEM. Cor. 260, 2, καὶ τίς οὐκ ἀν ἀπέκτεινε με δικαίως, εἰ τι τῶν ὑπαρχόντων τῇ πόλει καλῶν λόγω μόνον κατασχύνειν ἐπεχείρησ' ἄν; — if we retain the final *άν* (which is strongly supported by MSS. authority), we must translate *ει ἐπεχείρησ' ἄν if it is true that I would (under any circumstances) have undertaken, &c., and not simply if I had undertaken (ει ἐπεχείρησα).* See § 50, 2, Note 2, *a*; and § 63, 2.

NOTE 5. In some cases the Aorist is found in the apodosis referring to *present* time, after a protasis in the Imperfect; it always denotes, however, a *momentary* or *sudden* occurrence, or some other idea which the Imperfect would not express so well. E. g.

Εἰ μὲν οὖν σύ με ἡρώτας τι τῶν νῦν δὴ, εἰπον ἄν, κ. τ. λ., if then you were asking me any one of the questions before us, I should (at once) say, &c. PLAT. Euthyph. 12 D. Εἰ ἐπεθύμεις ταύτης (τῆς σοφίας), καὶ ἔγώ σε ἐτύγχανον ἀνερωτῶν, κ. τ. λ., τι ἄν μοι ἀπεκρίνω; if you desired this kind of wisdom, and I happened to be asking you, &c., what should you reply? [PLAT.] Theag. 123 B. See also PLAT. Prot. 313 A; Gorg. 447 D; Symp. 199 D.

NOTE 6. (a.) In a very few passages in Homer we find the Optative with *κέ* in the apodosis referring to the past, where we should expect a secondary tense of the Indicative. E. g.

Καὶ νῦ κεν ἐνθ' ἀπόλοιτο ἄναξ ἀνδρῶν Αἰνείας, εἰ μὴ ἄρ' ὅξεν νόησε Διὸς θυγάτηρ Ἀφροδίτη, Aeneas would have perished, had not Aphrodite quickly perceived him. Π. V, 311. Καὶ νῦ κεν ἐνθ' ἀπόλοιτο Ἀρης ἄτος πελέμοιο, εἰ μὴ Ἡεριβοία Ἐρμέα ἔξηγγειλεν. Π. V, 388. (In both these cases ἀπόλετο would be the regular form, in Homeric as well as in Attic Greek.) So Π. XVII, 70, ἐνθα κε φέροι is used for ἐνθα κ ἔφερεν, he would have carried. So Π. V, 85, Τυδείδην δ' οὐκ ἀν γνοίης ποτέροισι μετείη, you would not have known to which army he belonged: for the dependent Optative, see § 34, 3, Note.

(b.) The Imperfect Indicative is not used in Homer in the construction of § 49, 2 referring to present time. (See Note 1.) In a few cases where the Attic Greek would use that form, we find the present Optative in Homer. E. g.

Ἐλ μέν τις τὸν ὄντειρον Ἀχαιῶν ἀλλος ἔνισπε, ψεῦδός κεν φαῖμεν, καὶ νοσφιζούμεθα μᾶλλον, i. e. if any other one had told it, we should call it a falsehood, and should rather turn away from it. Il. II, 80. In Il. XXIII, 274, we find the Optative in both protasis and apodosis, where the Attic Greek would use the Imperfect Indicative: εἰ νῦν ἐπὶ ἀλλῷ ἀθλεύοιμεν, η τ' ἀν ἐγώ τὰ πρῶτα λαβῶν κλιτίηνδε φεροίμην, i. e. if we were now contending in honor of another (than Patroclus), I should take the first prize and bear it to my tent. The present Optative in Homer is used also in its regular sense, referring to the Future (See § 50, 2.) The constructions included in this note seem to be a relic of an ancient use of the Optative in conditional sentences like that of the secondary tenses of the Latin Subjunctive. (See Appendix I.) For the similar Homeric use of the Present Optative in expressions of a wish, see § 82, Rem. 2.

B. Future Conditions.

§ 50. 1. When a supposed future case is stated distinctly and vividly (as in English, *if I shall go*), the protasis takes the *Subjunctive* with ἔάν, ἄν (ἄ), or ἢν (Epic εἴ κε or αἴ κε).

The *apodosis* denotes what *will be* the result, if the condition of the Protasis shall be fulfilled. It therefore takes the *Future Indicative*, or some other future form, like the Imperative. E. g.

Ἐάν τι λάβω, δώσω σοι, if I (shall) receive anything, I will give it to you. Ἐάν τι λάβης, δός μοι, if you receive anything, give it to me. Εἰ δέ κεν ὡς ἔρξῃς καὶ τοι πειθωντας Ἀχαιοῖς, γνώσῃ ἔπειθ' ὃς θ' ἡγεμόνων κακὸς ὁς τέ νυν λαῶν, but if you shall do thus and the Achaeans obey you, you will then learn both which of the leaders and which of the soldiers is bad. Il. II, 364. (For εἴ κε see § 47, 2.) Αἴ κ' αὐτὸν γνώω νημερτέα πάντ' ἐνέποντα, ἔσσω μιν χλαῖνάν τε χιτῶνά τε, εἴματα ἀλά. Od. XVII, 549. So αἴ κε δῶσι, Il. I, 128. (See § 47, 1, Note.) Εἰ μέν κεν Μενέλαον Ἀλέξανδρος καταπέφνη, αὐτὸς ἔπειθ' Ἐλένην ἐχέτω καὶ κτήματα πάντα, ἡμεῖς δ' ἐν νήσοσπι νεώμεθα ποντοπόρουσιν. εἴ δέ κ' Ἀλέξανδρον κτείνη ξανθὸς Μενέλαος, Τρῶας ἔπειθ' Ἐλένην καὶ κτήματα πάντ' ἀποδοῦναι. Il. III, 281. Here ἐχέτω νεώμεθα (Subj. in exhortation), and ἀποδοῦναι (Infin. for Imperative) aīp in the apodosis. Αἴ κα τῆνος ἐλη κεραὸν τράγον, αἴγα το λαψῆ. THEOC. I, 4. *Ἀν δέ τις ἀνθιστῆται, σὺν ὑμῖν πειρα

οἱ μεθα χειροῦσθαι, if any one shall stand opposed to us, we will try to overcome him. XEN. An. VII, 3, 11. *Αν μὴ νῦν ἐθέλωμεν ἐκεῖ πολεμεῖν αὐτῷ, ἐνθάδιστας ἀναγκασθησόμεθα τοῦτο ποιεῖν, if we shall not now be willing to fight him there, we shall perhaps be forced to do so here. DEM. Phil. I, 54, 20. Here νῦν refers to time immediately following the present: if Dem. had meant if we are not now willing, he would have said εἰ μὴ νῦν ἐθέλομεν (§ 49, 1). *Ην γάρ ταῦτα καλῶς ὁρισθαί, ἀμεινον βουλευσόμεθα καὶ περὶ τῶν ἄλλων. ISOC. Pac. p. 162 D. § 18. *Ην δὲ τὴν εἰρήνην ποιησώμεθα, καὶ τοιούτους ἡμᾶς αὐτοὺς παράσχωμεν, μετὰ πολλῆς ἀσφαλείας τὴν πόλιν οἰκήσομεν. Ib. p. 163 A. § 20. Ἐὰν οὖν ἵης νῦν, πότε ἔσει οἴκοι; XEN. Cyr. V, 3, 27. Καὶ χρῶ αὐτοῖς, ἐὰν δέῃ τι, and use them, if there shall be any need. Ib. V, 4, 30. *Ην μὲν πόλεμον αἱρῆσθε, μηκέτι ἥκετε δεῦρο ἄνευ ὅπλων, εἰ σωφρονεῖτε. ἦν δὲ εἰρήνης δοκῆτε δεῖσθαι, ἄνευ ὅπλων ἥκετε. ὡς δέ καλῶς ἔξει τὰ ὑμέτερα, ἦν φίλοι γένησθε, ἐμοὶ μελήσει. Ib. III, 2, 13. Ἐὰν γάρ τι σε φανῶ κακὸν πεποιηκώς, ὁ μολογῶ ἀδικεῖν· ἐὰν μέντοι μηδὲν φαίνωμαι κακὸν πεποιηκώς μηδὲ βουληθεῖς, οὐ καὶ σὺ αὖ ὁ μολογήσεις μηδὲν ὑπ' ἐμοῦ ἀδικεῖσθαι; Ib. V, 5, 13. (Here δομολογῶ must be understood as referring to the future, like δομολογήσεις. § 10, 1, N. 7.) Ἐὰν μὴ ἡ οἱ φιλόσοφοι βασιλεύσωσιν ἡ οἱ βασιλῆς φιλόσοφήσωσιν, οὐκ ἔστι κακῶν παῦλα ταῖς πόλεσιν, unless either the philosophers shall become kings or the kings philosophers, there is no escape from troubles for states. PLAT. Rep. V, 473 D. Δίδωστε ἔκῶν κτείνειν ἑαυτὸν, ἦν τάδε ψευσθῆ λέγων. SOPH. Phil. 1342. Ἐὰν μὴ ἡμῖν βεβοηθηκότες ὡσιν, οὐ δεῖ ἡμᾶς αὐτοῖς βοηθεῖν, if they shall not have assisted us, there is no need of our assisting them. *Ην σε τοῦ λοιποῦ ποτ' ἀφέλωμαι χρόνου, κάκιστ' ἀπολοίμην, i. e. may I perish, if I ever take them away. ARIST. Ran. 586. (See § 34, 1.)

REMARK 1. It will be seen that the apodosis in this construction may take any form of the verb that refers to the *future*,—the Future Indicative, the Imperative, the Subjunctive in exhortations and prohibitions, the Infinitive in any future sense, or the Optative in *wishes*. It may also contain a Present Indicative including a reference to the future (like *χρή* or *δεῖ*) or a Present merely used emphatically for the Future, like δομολογῶ above quoted from XEN. Cyr. V, 5, 13, or παῦλά ἔστι from PLAT. Rep. 473 D.

REMARK 2. The English (especially the colloquial language) seldom expresses the important distinction between this form of protasis and that of § 49, 1. Thus modern usage allows us to use the inexact expression *if he wishes*, not merely for εἰ βούλεται (*if he now wishes*), but also for ἐὰν βούληται (*if he shall wish*). The sense, however, generally makes the distinction clear.

NOTE 1. The Future Indicative with εἰ is very often used in the *protasis* in the same sense as the Subjunctive with ἐάν, sometimes alternating with it in the same sentence. This is

merely a more vivid form of expression than the Subjunctive, both corresponding to the English *if I shall do this, &c.* E. g.

Εἰ γὰρ Ἀχιλλεὺς οἶος ἐπὶ Τρώεσσι μαχεῖται, οὐδὲ μίνυνθ' ἔξουσι ποδώκεα Πηλείωνα, *if Achilles shall fight, &c.* Il. XX, 26. Εἰ δὲ σύ γ' ἐστι πόλεμον πωλήσεαι, ή τέ σ' δίω ῥίγήσειν πόλεμόν γε, καὶ εἰ χ' ἐτέρωθι πύθηαι. Il. V, 350. Εἰ δὲ πρὸς τούτοις ἔτι τελευτήσει τὸν βίον εὖ, οὐτος ἐκένως τὸν σὺ ζητεῖς ὅλβιος κεκλήσθαι ἄξιός ἐστι. Hdt. I, 32. (See Rem. 1.) Εἰ μὴ καθέέξεις γλώσσαν, ἔσται σοι κακά. EUR. Aeg. Frag. 5. Εἰ δὲ μὴ τοῦτ' ἐπιδείξεις, πῶς χρὴ ταύτη τῇ προκλήσει προσέχειν ὑμᾶς τὸν νοῦν; DEM. Aph. I, 829, 28. Εἰ δὲ ὑμεῖς ἄλλο τι γνώσεσθε, ὁ μὴ γένοιτο, τίνα οἰεσθε αὐτὴν ψυχὴν ἔξειν; DEM. Aph. II, 842, 15. (Referring to the same thing, p. 884, 24, Demosthenes had said ἀν γὰρ ἀποφύγη με οὐτος, ὁ μὴ γένοιτο, τὴν ἐπωβελίαν διφλήσω.) *Ην ἐθέλω μεν ἀποθνήσκειν ὑπὲρ τῶν δικαίων, εὐδοκιμήσομεν· εἰ δὲ φοβήσομεθα τοὺς κινδύνους, εἰς πολλὰς ταραχὰς καταστήσομεν ὑμᾶς αὐτούς. ISOC. Archid. p. 138 A. § 107.

This use of the Future must not be confounded with its less common use in *present* conditions, § 49, 1, N. 3, where it is not equivalent to the Subjunctive.

NOTE 2. In the Homeric language the following peculiarities appear in this construction:—

(a.) The Subjunctive with *κέ* is sometimes used in the *apodosis* instead of the Future Indicative, thus making the apodosis correspond in form to the protasis. E. g.

Εἰ δέ κε μὴ δώρσιν, ἔγὼ δέ κεν αὐτὸς ἔλωμαι, *and if he do not give her up, I will take her myself.* Il. I, 324. (Compare I, 137.) This gives a form of sentence analogous to that in which the Optative is used in both protasis and apodosis. See § 87, Note. (For the use of *δέ* in apodosis, see below, § 57.)

(b.) *Ην is the only contraction of *εἰ ἀν* found in Homer. The most common Homeric form is, however, *εἰ κε* (sometimes *εἰ δέ κε*). Εἰ ἀν is rarely found, as Il. III, 288.

(c.) Εἰ κε or *αἴ κε* is sometimes found even with the Future Indicative in Homer. E. g.

Αἴ κεν ἀνευ ἐμέθεν Ἰλίου πεφιδήσεται, οὐδ' ἐθελήσε ἐκπέρσαι, ἵστω τοῦτο. Il. XV, 213.

For *κέ* (and even *ἀν*) with the Future in apodosis, see § 37, 2.

(d.) The simple *εἰ* (without *ἀν* or *κέ*) is often used with the Subjunctive in Homer, apparently in the same sense as *εἰ κε* or the Attic *καίν*. E. g.

Εἰ δ' αὐτὸς ῥαίγσι θεῶν ἐνὶ οἰνοπι πόντῳ, τλήσομαι ἐν στήθεσσι ἔχων ταλαπενθέα θυμόν. Od. V, 221. Οὐδὲ πόλινδε ἔρχομαι, εἰ μηδενὶ τι περίφρων Πηνελόπεια ἀλθέμεν ὁ τρύνησιν. Od. XIV, 372.

NOTE 3. (a.) The Homeric use of the simple *εἰ* with the Subjunctive continues in lyric poetry, and is found in the chorus of the Attic drama, and even in some passages of the ordinary dialogue. E. g.

· Εἰ γὰρ θάνης καὶ τελευτῆς ἀφῆς. SOPH. Aj. 496. Δυστάλαινα τᾶρ' ἔγώ, εἴ σου στερηθώ. SOPH. O. C. 1442. Εἰ μή σ' ἐκφάγω ἐκ τῆσδε τῆς γῆς, οὐδέποτε βιώσομαι. ARIST. Eq. 698. Εἴ τις εὐτάχων λόγον ἐσλόν ἀκούσῃ. PIND. Isth. IV, 16.

(b.) In Attic *prose*, this construction is extremely rare, and its existence is denied by many high authorities; if we follow the MSS., however, we must admit it in a few passages, as THUC. VI, 21: Οὐ ναυτικῆς στρατιᾶς μόνον δεῖ, ἀλλὰ καὶ πεζὸν πολὺν ἔνυπλεῖν, ἀλλως τε καὶ εἰ ξυστῶσιν αἱ πόλεις φοβηθεῖσαι. (Here only a few of the worst MSS. read *ἢν* for *εἰ*.)

NOTE 4. For the change from the Subjunctive to the Optative after secondary tenses in indirect discourse, see § 74, 1.

2. When a supposed future case is stated less distinctly and vividly than it would be stated by the Subjunctive (as in English, *if I should go*), the *protasis* takes the Optative with *εἰ*.

The *apodosis* here denotes what *would be* the result if the condition of the protasis should be fulfilled, and takes the Optative with *ἄν*. E. g.

Εἰ ἔλθοι, πάντ' ἀν ἴδοι, *if he should go, he would see all.* Εἴ συντως ἐθέλοι φιλέειν κήδοιτό τε θυμῷ, τῷ κέν τις κείνων γε καὶ ἐκλελάθοιτο γάμοιο, *if she should be willing thus to love you, &c* Od. III, 223. Ἡ κεν γηθήσαι Πρίαμος Πριάμοιο τε παῖδες, ἀλλοι τε Τρῶες μέγα κεν κεχαροίατο θυμῷ, εἰ σφῶιν τάδε πάντα πυθοίατο μαρναμένουιν. Il. I, 255. (See § 47, 2.) Ἀλλ' εἴ μοι τι πίθοιο, τό κεν πολὺ κέρδιον εἴη. Il. VII, 28. Εἴης φορητὸς οὐκ ἀν, εἰ πράσσοις καλῶς. AESCH. Prom. 979. Εἴ δέ τις τοὺς κρατοῦντας τοῦ πλήθους ἐπ' ἀρετὴν προτρέψειεν, ἀμφοτέρους ἀν ὄντησειε. ISOC. ad Nicocl. p. 16 C. § 8. Εἴ τις τῶν σοι συνόντων ἐπαρθείη ποιεῖν ἀ σὺ τυγχάνεις εὐλογῶν, πῶς οὐκ ἀν ἀθλιώτατος εἴη; ISOC. Busir. p. 230 C. § 47. Οὐδὲ γὰρ ἀν Μήδοκός με ὁ βασιλεὺς ἐπαινοίη, εἰ ἐξελαύνοιμι τοὺς εὐεργέτας. XEN. An. VII, 7, 11. Εἴ μὴ δυνατὸν ὑπ' αὐτῶν εἴη σωθῆναι, ἀποκτείναιμ' ἀν ἐμαυτόν. DEM. Eubul 1320, 25. Οὐδὲ εἴ πάντες ἔλθοιεν Πέρσαι, πλήθει γε οὐχ ὑπερβαλλοίμεθ' ἀν τοὺς πολεμίους. XEN. Cyr. II, 1, 8. Οὐ πολλὴ ἀν ἀλογία εἴη, εἰ φοβοῖτο τὸν θάνατον ὁ τοιοῦτος; PLAT. Phaed. 68 B. Οἶκος δ' αὐτὸς, εἰ φθογγὴν λάβοι, σαφέστατ' ἀν λέξειεν AESCH. Ag. 37. Πῶς οὐν οὐκ ἀν οἰκτρότατα πάντων ἔγώ πεπονθὼς

εἰην, εἰ ἐμὲ ψηφίσαιντο εἶναι ξένον; how then should I not have suffered (lit. be in the condition of having suffered) the most pitiable of all things, if they should vote me a foreigner? DEM. Eubul. 1812, 17. (See § 18, 1, and examples of the Perfect Optative there quoted.)

REMARK. (a.) This form of the conditional sentence must be especially distinguished from that of § 49, 2; the more so, as we often translate both εἴη ἄν and ἦν ἄν by the same English expression, *it would be*; although the latter implies that the supposition of the protasis is a *false* one, while the former implies *no opinion* of the speaker as to the truth of the supposition.

(b.) On the other hand, the distinction between this form and that of § 50, 1 is less marked, and it is often of slight importance which of the two is used in a particular case. Thus it is often nearly indifferent in English whether we say *if we shall go* (or *if we go*), *it will be well*, or *if we should go, it would be well*; in Greek, the former is ἐὰν ἔλθωμεν, καλῶς ἔξει, and the latter is εἰ ἔλθοιμεν, καλῶς ἄν ἔχοι. (See § 48, I, B, Rem. 2.) In writing Greek, this distinction can generally be made, by first observing the form of the *apodosis* in English; if that is expressed by *would*, it should be translated by the Greek Optative with ἄν; if it is expressed by *will*, it should be translated by the Future Indicative. (Other forms of the apodosis, as the Imperative, will present no difficulty.) The form to be used in the *protasis* will then appear from the rules for dependence of Moods (§ 32 and § 34); the Optative will require another Optative with εἰ in the dependent protasis (i. e. the form of § 50, 2, εἰ ἔλθοιμεν, καλῶς ἄν ἔχοι); while the future Indicative or any other *primary* form will require a Subjunctive with ἐάν, or a Future Indicative with εἰ (i. e. the form of § 50, 1, ἐάν ἔλθωμεν, καλῶς ἔξει, or εἰ ἔλευσόμεθα, καλῶς ἔξει).

In indirect discourse we often find an Optative in protasis, which merely represents the same tense of the Subjunctive or Indicative in the direct discourse. See § 69, 1; § 74, 1; and § 77.

NOTE 1. Cases of the omission of ἄν in an apodosis of this class are rare; they occur chiefly in Homer, less frequently in the Attic poets (even then chiefly in questions, and after such expressions as οὐκ ἔσθ' ὅπως), and seldom or never in Attic prose where the text is beyond suspicion on other grounds. E. g.

'Ο δὲ χερμάδιον λάβε χειρὶ Τυδείδης, μέγα ἔργον, δού δύο γ' ἀνδρε φέροιεν, which two men could not lift (if they should try). IL V, 303. (See § 52, 2.) Τέαν, Ζεῦ, δύνασιν τις ἀνδρῶν ὑπερβασία κατάσχοι; SOPH. Ant. 605. Ἀλλ' ὑπέρτολμον ἀνδρὸς φρόνημα τις λέγοι; AESCH. Choeph. 594. Ἐστ' οὖν ὅπως "Αλκηστις ἐσ γῆρας μόλοι; EUR. Alc. 52. Οὐκ ἔσθ' ὅπως λέξαιμι τὰ ψευδῆ καλά. AESCH. Ag. 620. Οὐκ ἔστιν ὅτῳ μείζονα μοῖραν νείμαιμ' η σοί. AESCH. Prom. 292. Πῶς οὖν τάδ', ὡς εἴποι τις, ἔξημάρτανες; i. e. as one might say. EUR. Andr. 929. Ωσπερ εἴποι τις τόπος, as one would say τόπος. (?) ARIST. Av. 180.

NOTE 2. (a.) The adverb *ἀν* is sometimes used with the Optative in the *protasis*, but only when the protasis is itself at the same time an *apodosis*, with another protasis expressed or implied. This is, of course, no exception to the general rule (§ 39); and it is to be noticed that the *ἀν* in this case always belongs strictly to the verb, and never joins the *εἰ* to form *εάν*. E. g.

Οὕτοι παντελῶς, οὐδ' εἰ μή ποιήσαιτ' ἀν τοῦτο, εὐκαταφρόνητόν ευτιν, *it is not wholly to be despised, even if you would not do this (if an opportunity should occur)*. DEM. Phil. I, 44, 30. Καὶ ἐγώ, εἴπερ ἀλλω τῷ ἀνθρώπῳ πειθοίμην ἀν, καὶ τοὶ πειθομαι, *if I would trust any other man (if he should give me his word), I trust you.* PLAT. Prot. 329 B. Εἴ γε μηδὲ δυῆλον ἀκρατή δεξαίμεθ' ἀν, πῶς οὐκ ἀξιον αὐτόν γε φυλάξασθαι τοιοῦτον γενέσθαι; *if we would not take even a slave who was intemperate (sc. if one should be offered), &c.* XEN. Mem. I, 5, 3. (Such conditional sentences as the three preceding belong properly under § 49, 1. Compare the last example under § 54, Rem.) See § 49, 2, N. 4, b.

So occasionally in Homer; as Il. V, 273, *εἰ τούτω κε λάβοιμεν, ἀριμεθά κε κλέος ἐσθλόν, if we could (in any case) obtain these, we should gain great glory*; and Il. I, 60, *Εἴ κεν θάνατον γε φύγοιμεν, if we would escape death* (where *εἰ θάνατον φύγοιμεν* would mean *if we should ever escape death*).

(b.) Commonly, however, when *εἴ κε* occurs in Homer, *κε* belongs to the *εἰ*, and no force of an apodosis is perceptible. Here, as in final clauses (§ 44, 1, N. 3, a), the *κε* adds nothing to the sense that can be expressed in English. E. g.

Πῶς ἀν ἐγώ δέοιμι μετ' ἀθανάτοισι θεοῖσιν, εἴ κεν Ἀρης οἴχοιτο χρέος καὶ δεσμὸν ἀλύξας. Od. VIII, 352. Τῶν κέν τοι χαρίσαιτο πατήρ ἀπερίσι' ἀποινα, εἴ κεν ἐμὲ ζώαν πεπύθοιτ' ἐπὶ μησὶν Ἀχαιῶν. Il. VI, 49.

But if the *κε* is separated from the *εἰ* (except by *μέν*, *δέ*, *τέ*, *γάρ*, &c.), or if the sense shows clearly that it belongs to the verb, it is the sign of an apodosis, as in the Homeric examples under (a). See § 49, 2, N. 4, a.

NOTE 3. It follows from § 26, that the *Future Optative* cannot be used in protasis or apodosis, except in indirect discourse to represent a *Future Indicative* of the direct discourse.

NOTE 4. For a rare Homeric use of the Optative for the Imperfect or Aorist Indicative, see § 49, 2, N. 6.

II. Present and Past General Suppositions.

§ 51. A present or past supposition is said to be *general*, when the protasis refers *indefinitely* to *any one* of a series or class of acts, and not to a definite act or

a definite series of acts. The apodosis must express a *customary* or *repeated* action or a *general truth*.

Here the *protasis* takes the Subjunctive with *έάν* after primary tenses, and the Optative with *εἰ* after secondary tenses. The *apodosis* may take the Present or Imperfect Indicative, or any other form which implies repetition. E. g.

"*Ην ποτε δασμὸς ἵκηται, σοὶ τὸ γέρας πολὺ μεῖζον* (sc. ἔστιν), *if ever a division comes, your prize is always much greater.* Π. I, 166. *Ην ἔγγὺς ἔλθῃ θάνατος, οὐδεὶς βούλεται θυῆσκειν, if (or when) death comes near, no one is (ever) willing to die.* EUR. Alc. 671. "*Ἄτας λόγος, ἀν ἀπῆ τὰ πράγματα, μάταιόν τι φαίνεται καὶ κενόν, all speech, if deeds are wanting, appears mere emptiness and vanity.* DEM. Ol. II, 21, 20. *Διατελεῖ μισῶν, οὐκ ἦν τίς τι αὐτὸν ἀδικῆ, ἀλλ' ἔάν τινα ὑποπτεύσῃ βελτίονα ἑαυτοῦ εἶναι, he continues to hate, not if any one wrongs him, but if he ever suspects that any one is better than himself.* XEN. Cyr. V, 4, 35. *Εὐλαβοῦ τὰς διαβολὰς, καν ψευδεῖς ωσιν, beware of slanders, even when they are false.* Isoc. Demon. p. 5 C. § 17.

Εἰ δέ τινας θορυβουμένους αἴσθοιτο, τὸ αἴτιον τούτου σκοπῶν κατασβεννύαι τὴν ταραχὴν ἐπειράτο, whenever he saw any falling into disorder, he always tried, &c. XEN. Cyr. V, 3, 55. *Οὐκ ἀπελείπετο ἔτι αὐτοῦ, εἰ μὴ τι ἀναγκαῖον εἴη, he never left him, unless there was some necessity for it.* XEN. Mem. IV, 2, 40. *Εἰ τις ἀντείποι, εὐθὺς τεθνήει, if any one refused, he was immediately put to death.* THUC. VIII, 66. "*Ην τοῖς μὲν ὀφθαλμοῖς ἐπικούρημα τῆς χιόνος, εἴ τις μέλαιν τι ἔχων πρὸ τῶν ὀφθαλμῶν πορεύοιτο, τῶν δὲ ποδῶν εἴ τις κινοῖτο.* XEN. An. IV, 5, 13. "*Ἄλλ' εἴ τι μὴ φέροιμεν, ὥτρυνεν φέρειν.* EUR. Alc. 755. "*Ἐπειδὴ δὲ εἶδον αὐτὸν τάχιστα, συλλαβόντες ἄγονσιν ἄντικρος ὡς ἀποκτενούντες, οὐπερ καὶ τοὺς ἄλλους ἀπέσφαττον, εἴ τινα ληστὴν ἦ κακοῦργον συλλαβόιεν, i. e. where they had been in the habit of killing any others whom they took.* LYS. Agor. p. 137, § 78.

The Optative in these examples, referring to *past* time, must be especially distinguished from the Optative in ordinary protasis (§ 50, 2), referring to the *future*. *Ei* and *έάν* in this construction are almost equivalent to *ὅτε* or *ὅταν* (which are the more common expressions), and the protasis has precisely the same construction as the relative sentences of § 62.

The *Present* and *Aorist* Subjunctive and Optative here do not differ except as explained in Remark before § 12.

REMARK. The gnomic Aorist, and the other *gnomic* and *iterative* tenses of § 30, can be used in the apodosis of these general propositions. The gnomic Aorist, as usual, is considered a *primary* tense (§ 32, 2). E. g.

‘*Ην σφαλῶσιν, ἀντελπίσαντες ἀλλα ἐπλήρωσαν τὴν χρείαν,* if they fail, they always supply the deficiency, &c. THUC. I, 70. ‘*Ην δέ τις τούτων τι παραβαίνη, ζημιὰν αὐτοῖς ἐπέθεσαν,* they (always) impose a penalty upon every one who transgresses. XEN. Cyp. I, 2, 2. *Εἴ τινες ἵδοιέν πη τοὺς σφετέρους ἐπικρατοῦντας, ἀνεθάρσησαν ἀν, whenever any saw their friends in any way victorious, they would be encouraged (i. e. they were encouraged in all such cases).* THUC. VII, 71. (See § 30, 2, and XEN. Mem. IV, 6, 13, there quoted.)

NOTE 1. The Optative in this construction is very rare in Homer, although it is very common in the equivalent relative sentences (§ 62).

NOTE 2. Here, as in ordinary protasis, the poets sometimes use the simple *εἰ* with the Subjunctive instead of *εάν*. (See § 50, 1, N 3.) E. g.

Εἴπερ γάρ τε χόλον γε καὶ αὐτῆμαρ καταπέψῃ,
‘Αλλά γε καὶ μετόπισθεν ἔχει κότον, ὅφρα τελέσσῃ. II. I, 81.

Εἰ δὲ φύγη μὲν κῆρα τανηλεγέος θανάτοιο,
Νικῆσας δ' αἰχμῆς ἀγλαὸν εὐχος ἔλη,
Πάντες μιν τιμῶσιν ὅμῶς νέοι ἡδὲ παλαιοί,
Πολλὰ δὲ τερπνὰ παθὼν ἔρχεται εἰς Ἀιδην. TYRT. XII, 35.

‘Αλλ' ἄνδρα, κεἴ τις ἡ σοφὸς, τὸ μανθάνειν
Πόλλ' αἰσχρὸν οὐδὲν καὶ τὸ μὴ τείνειν ἄγαν. SOPH. Ant. 710.

NOTE 3. The Indicative is sometimes found in the place of the Subjunctive or Optative in a *general* protasis of this kind. Here the speaker merely refers to one of the many cases in which the event may occur, as if it were the only case, — that is, he states the supposition as if it were *particular*, and not *general*. E. g.

Εἴ τις δύο ἡ καὶ πλέον τις ἡμέρας λογίζεται, μάταιός ἐστιν, if any one counts upon two or even more days, he is a fool. SOPH. Trach. 944. ‘Ελευθέρως πολιτεύομεν, οὐ δι' ὀργῆς τὸν πέλας, εἰ καθ' ἡδονήν τι δρᾶ, ἔχοντες, i. e. not (having a habit of) being angry with our neighbor, if he acts in any case as he pleases. THUC. II, 37. (Here the Indicative *δρᾶ* is used as if some particular act of some one neighbor, and not *any* act of *any* neighbor, were in the speaker's mind.) Εἴ τις τι ἐπηρώτα, ἀπεκρίνοντο, if any one asked anything, they replied (to all such). THUC. VII, 10. ‘Εμίνει οὐκ εἴ τις κακῶς πάσχων ἡμύνετο, ἀλλ' εἴ τις εὐεργετούμενος ἀχάριστος φαίνοιτο. XEN. Ages. XI, 3. (Here, without any apparent reason, the writer changes from the Indicative to the Optative.) See § 62, N. 1.

This use of the Indicative is exceptional in Greek, but it is the regular construction in Latin and English. See § 48, II Rem. 2.

Ellipsis and Substitution in Protasis or Apodosis.

§ 52. 1. Very often the protasis is not expressed in its regular form with *εἰ* or *εἴην*, but is either *implied* in something that precedes or follows, or *expressed* in a participle, a preposition with its case, an adverb like *οὐτως*, or some other part of the sentence.

When a participle takes the place of a protasis, it is always in the same *tense* in which the finite verb which it represents would itself have stood after *εἰ* or *εἴην*, in the Indicative, Subjunctive, or Optative. (See § 109, 6.) The Present participle stands for both Present and Imperfect, and the Perfect for both Perfect and Pluperfect. (See § 16, 2; § 18, 3, Rem.) E. g.

Οὔτε ἐσθίουσι πλείω ἢ δύνανται φέρειν, διαρραγεῖεν γὰρ ἀν· οὐτ' ἀμφιέννυνται πλείω ἢ δύνανται φέρειν, ἀποπνιγεῖεν γὰρ ἀν, *they do not eat more than they can bear, for (if they should) they would burst, &c.* XEN. Cyt. VIII, 2, 21. Αὐτοὶ ἀν ἐπορεύθησαν ἥ οἱ ἄλλοι· τὰ δὲ ὑποξύγια οὐκ ἥν ἄλλη ἢ ταύτῃ ἐκβῆναι, *they would have gone themselves where the others went; but the animals could not go otherwise than as they did.* XEN. An. IV, 2, 10. Σο ἥ γὰρ ἀν λωβήσατο, Il. I, 232.

Τοῦτο ποιοῦντες εὐ πράξουσιν (i. e. ἔὰν ποιῶσιν), *if they shall do this (habitually), they will prosper.* Τοῦτο ποιήσαντες εὐ πράξουσιν (i. e. ἔὰν ποιήσωσιν), *if they shall (once) do this, they will prosper.* Τοῦτο ποιοῦντες εὐ ἀν πράττοιεν (i. e. εἰ ποιοῖεν), *if they should do this (habitually), they would prosper.* Τοῦτο ποιήσαντες εὐ ἀν πράττοιεν (i. e. εἰ ποιήσατεν), *if they should (once) do this, they would prosper.* Τοῦτο ποιοῦντες εὐ ἀν ἐπραττον (i. e. εἰ ἐποίουν), *if they were doing this (or if they had been doing this), they would be in prosperity.* Τοῦτο ποιήσαντες εὐ ἀν ἐπραττον (i. e. εἰ ἐποίησαν), *if they had done this, they would be in prosperity.*

Πῶς δῆτα δίκης οὐ σης ὁ Ζεὺς οὐκ ἀπόλωλεν τὸν πατέρ' αὐτοῦ δήσας; i. e. *how is it that Zeus has not been destroyed, if Justice exists?* ARIST. Nub. 904. (Here δίκης οὐσης represents εἰ δίκη ἐστίν.) 'Αλλ' εἰσόμεσθα δόμους παραστείχοντες (i. e. ἔὰν παραστείχωμεν), *but we shall know, if we shall enter the house.* SOPH. Ant. 1255. Σὺ δὲ κλύων εἰσει τάχα (i. e. ἔὰν κλύης), *but you will soon know, if you listen.* ARIST. Av. 1375. Σο μὴ μαθών, *unless I learn, for ἔὰν μὴ μάθω,* Nub. 792. Καὶ κεν τοῦτ' ἐθέλοιμι Διός γε διδόντος ἀρέσθαι, *and this I should like to obtain, if Zeus would only give it.* Od. I, 390. (Here Διός διδόντος = εἰ Ζεὺς διδοίη.) Τοιαῦτά τὸν γυναιξὶ συνναίων ξούς (i. e. εἰ συνναίοις), *such things would you suffer, if you should*

live with women. AESCH. Sept. 195. Οὐδέ ἀν σιωπήσαμι τὴν ἀτηνόρων στείχουσαν ἀστοῖς (i. e. εἰ ὁρᾶμι). SOPH. Ant. 185. Ἀθηναίων δὲ τὸ αὐτὸ τοῦτο παθόντων, διπλασίαν ἀν τὴν δύναμιν εἰκάζεσθαι (οἷμαι), but if the Athenians should ever suffer this (παθόντων = εἰ πάθοιεν), I think it would be inferred that their power was twice as great. THUC. I, 10. (Here nothing but the context shows that παθόντων does not represent εἰ ἔπαθον, if they had ever suffered.) Μαμμᾶν δ' ἀν αἰτήσαντος ἥκον σοι φέρων ἀν ἀρτον, and if you ever asked for something to eat. I used to come bringing you bread. ARIST. Nub. 1383. (Here αἰτήσαντος represents εἰ αἰτήσεις in a general supposition, § 51. For ἥκον ἀν see § 30, 2, and § 42, 3.) Πρὶν γενέσθαι ἡπίστησεν ἀν τις ἀκούσας (i. e. εἰ ἥκουσεν), before it happened, any one would have disbelieved such a thing, if he had heard it. THUC. VII, 28. Οὐ γάρ ἀν μεταπείθειν ὑμᾶς ἔξηται μὴ τοιαύτης οὕσης τῆς ὑπαρχούσης ὑπολίγψεως, for he would not be seeking to change your minds, if such were not the prevailing opinion (i. e. εἰ μὴ τοιαύτη ἥν). DEM. Cor. 304, 1. Μὴ κατηγορήσαντος Αἰσχίνου μηδὲν ἔξω τῆς γραφῆς οὐδέ ἀν ἐγὼ λόγον οὐδένα ἐποιούμην ἔτερον (i. e. εἰ μὴ κατηγόρησεν). Ib. 236, 28. Τὰ αὐτὰ ἀν ἔπραξε καὶ πρώτη λαχοῦσα (i. e. εἰ πρώτη ἔλαχεν), it (the soul) would have done the same, even if it had had the first choice by the lot. PLAT. Rep. X, 620 D So THUC. VII, 13, 1.

Tὸ μὲν ἐπ' ἐκείνῳ πολλάκις ἀν διελίθησαν, if it had depended on him, they often would have been disbanded. ISOC. Pan. p. 70 B. § 142. Διέ αγε ὑμᾶς αὐτοὺς πάλαι ἀν ἀπολώλειτε, if it had depended on yourselves, you would long ago have been ruined. DEM. Cor. 242, 10. (So καθ' ὑμᾶς.) Πάλαι γάρ ἀν ἔνεκά γε ψηφισμάτων ἐδεδώκει δίκην, for, if decrees were of any avail, he would long ago have suffered punishment. DEM. Ol. III, 32, 16. (Here the protasis is implied in ἔνεκα ψηφισμάτων.) Οὗτο γάρ οὐκέτι τοῦ λοιποῦ πάσχοιμεν ἀν κακῶς, for in that case we should no longer suffer. DEM. Phil. I, 44, 12. So ὡς οὗτο περιγενόμενος ἀν, XEN. An. I, 1, 10. Οὐδέ ἀν θικαίως ἐσ κακὸν πέσοιμι τι. SOPH. Ant. 240.

In these cases the form of the apodosis will generally show what form of protasis is implied. When the apodosis is itself expressed by an Infinitive or Participle (§ 53), as in THUC. I, 10, the form of the protasis is shown only by the general sense of the passage.

REMARK. The Future participle is not used in protasis to represent the Future Indicative, as it would denote time future relatively to the time of the apodosis (§ 28), which the Future Indicative in protasis does not do. The Present and Aorist participles, representing the Present and Aorist Subjunctive, express future conditions, thus making the Future participle unnecessary. The Aorist participle in protasis can always represent an Aorist Subjunctive in the sense explained § 20, N. 1.

NOTE 1. An ellipsis of the verb of the protasis takes place in the Homeric εἰ δ' ἄγε, for εἰ δὲ βούλει, ἄγε. and in such expressions as εἰ μὴ διὰ τοῦτο, had it not been for this. E. g.

Εἰ δὲ ἄγε, τοι κεφαλῆ κατανεύσομαι. Π. Ι, 524. Εἰ δὲ ἄγε μὴ, πείρησαι, ἵνα γνώσωτι καὶ οἶδε, but if you wish, come now, try it. Π. Ι, 302. Καὶ εἰ μὴ διὰ τὸν πρύτανιν, ἐνέπεσεν ἄν, and, had it not been for the Prytanis, he would have been thrown in. PLAT. Gorg. 516 E. (Compare διὰ γε ὑμᾶς, DEM. Cor. 242, 10, quoted § 52, 1.) Οὐ γὰρ ὡς εἰ μὴ διὰ Λακεδαιμονίους, οὐδὲ ὡς εἰ μὴ Πρόξενον οὐχ ὑπεδέξαντο, οὐδὲ ὡς εἰ μὴ διὰ Ἡγήσιππον, οὐδὲ ὡς εἰ μὴ διὰ τὸ καὶ τὸ, ἐσώθησαν ἄν οἱ Φωκεῖς, οὐχ οὕτω τότε ἀπήγγειλεν, for he did not then report that, if it had not been for the Lacedaemonians,—or if they had not refused to receive Proxenus,—or if it had not been for Hegesippus,—or if it had not been for this and that,—the Phocians would have been saved. DEM. F. L. 364, 12. So εἰ μὴ κρεμάσας, had I not done it by hanging up, &c. ARIST. Nub. 229. So in alternatives: see Note 2. (Cf. § 53, Note 1.)

NOTE 2. In alternatives, *εἰ δὲ μὴ*, otherwise, regularly introduces the latter clause, even when the former clause is negative. *Εἰ δὲ μὴ* is much more common than *έὰν δὲ μὴ*, even when *έὰν μέν* with the Subjunctive precedes. E. g.

Πρὸς ταῦτα μὴ τύπτε· εἰ δὲ μὴ, σαυτόν ποτὲ αἰτιάσει, therefore do not beat me; but if you do, you will have yourself to blame for it. ARIST. Nub. 1433. Πόλεμον οὐκ εἴων ποιεῖν· εἰ δὲ μὴ, καὶ αὐτοὶ ἀναγκασθήσεσθαι ἔφασαν φίλοις ποιεῖσθαι οὖς οὐ βούλονται, they said that otherwise (εἰ δὲ μὴ) they should be obliged, &c. THUC. I, 28. Εἶπον (Παυσανίᾳ) τοῦ κήρυκος μὴ λείπεσθαι· εἰ δὲ μὴ, πόλεμον αὐτῷ Σπαρτιάτας προαγορεύειν, they ordered him not to be left behind by the herald: and if he should be (εἰ δὲ μὴ), (they told him) that the Spartans declared war against him. Id. I, 131. Εἳν μέν τι οὐδὲν δοκῶ λέγειν ἀληθές, ξυνομολογήσατε· εἰ δὲ μὴ, παντὶ λόγῳ ἀντιτείνετε. PLAT. Phaed. 91 C. So in DEM. Phil. III, p. 129, 14, έὰν μὲν πείσητε, . . . εἰ δὲ μὴ, κ. τ. λ.

2. The protasis is often altogether suppressed, leaving only an Optative with *ἄν* or an Indicative with *ἄν* as an apodosis. Here some indefinite or general protasis is always implied; as if he pleased, if he could, if an opportunity should offer, if it were necessary, if it were true, if we should consider, if what is natural should happen, &c. E. g.

"Ισως ἄν οὖν τις ἐπιτιμήσειε τοῖς εἰρημένοις, perhaps some one might (if he pleased) find fault with what has been said. ISOC. Areop. p. 146 E. § 36. Τῷ οὐκ ἄν βασιλῆς ἀνὰ στόμ' ἔχων ἀγορεύοις, therefore you should not take kings upon your tongue and talk (i. e. you would not, if you should do as you ought). Π. Η, 250. Τοῦτο οὐτὸν οὐτος ἔχοι λέγειν οὐθὲν οὐμέσι πεισθείητε, neither would he be

able to say this (if he should try), nor would you believe it. DEM. Andr. 598, 20. 'Ηδέως δ' ἀν ἔγωγ' ἐροίμην Δεπτίνην, but I would gladly ask Leptines (if an opportunity should offer). Id. Lept. 496, 8. Δειξάτω ὡς οἱ Θετταλοὶ νῦν οὐκ ἀν ἐλεύθεροι γένοιντο ἀσμενοι, let him show that they would not now gladly become free (if they could). Id. Ol. II, 20, 18. Βασίλεια οἰκοδομεῖν ἥρχετο, ὡς ἀν ικανὰ ἀπομάχεσθαι εἴη, so that it might be strong enough to fight from (if it should be necessary). XEN. Cyr. III, 1, 1.

Οὐ γὰρ ἦν ὅ τι ἀν ἐποιεῖτε, for there was nothing that you could have done (if you had tried). DEM. Cor. 240, 15. Ποίων δ' ἀν ἔργων ἦ πόνων ή κινδύνων ἀπέστησαν; and from what acts, &c., would they have shrunk (i. e. if they had been required)? ISOC. Pan. p. 57 C. § 83. Πολλοῦ γὰρ ἀν ἦν ἀξια, for they would be worth much (if that were true). PLAT. Rep. II, 374 D. So βουλοίμην ἀν (velim), I could wish (in a certain future case); ἐβουλόμην ἀν (vellem), I should now wish (on a certain condition, not fulfilled).

NOTE. The Optative with *ἀν*, used in this way, often has the force of a mild command or exhortation, and sometimes a sense approaching that of the Future Indicative. E. g.

Δέγοις ἀν, you may speak (lit. you could speak, if you should desire it), implying εἰ βούλοιο. Σὺ μὲν κομίζοις ἀν σεαυτὸν ἥθελεις, you may take yourself off whither you please. SOPH. Antig. 444. (This is merely a milder expression than κόμιζε.) Κλύοις ἀν ἥδη, Φοῖβε προστατήρε, i. e. hear now. Id. El. 637. Χωροῖς ἀν εἴσω. Id. Phil. 674. So Antig. 1339. Ποῖ οὖν, ἔφην ἔγώ, τραποίμεθ' ἀν ἔτι; in what other direction then, said I, shall we turn (lit. should we turn, if we should wish)? PLAT. Euthyd. 290 A. Οὐκ ἀν μεθείμην τοῦ θρόνου, I will not give up the throne. ARIST. Ran. 830.

REMARK. In such examples as HDT. I, 2, 'Ελλήνων τινάς φαστι δράσαται Εὐρώπην· εἴησαν δ' ἀν οὐτοις Κρήτες, there is no exceptional use of the Optative with *ἀν* referring to the past; but the meaning is these would prove to be Cretans (if we should examine the case). So αὐται δὲ οὐκ ἀν πολλαὶ εἴησαν, these would not prove (on investigation) to have been many. THUC. I, 9.

§ 53. The apodosis may be expressed by an Infinitive or Participle, where the construction of the sentence requires it; each tense of the Infinitive or Participle representing *its own tenses* of the Indicative or Optative. (The Present includes also the Imperfect, and the Perfect also the Pluperfect.)

If a finite verb in the apodosis would have taken *ἀν*, that particle is joined with the Infinitive or Participle. The Present Infinitive or Participle with *ἀν* represents

either an *Imperfect Indicative* with *ἄν*, or a *Present Optative* with *ἄν*; the *Perfect*, either a *Pluperfect Indicative* or a *Perfect Optative*; and the *Aorist*, either an *Aorist Indicative* or an *Aorist Optative*. (See § 41.) The context must decide in each case, whether an *Infinitive* or *Participle* with *ἄν* represents the *Indicative* or the *Optative*. E. g.

‘*Ηγοῦμαι, εἰ τοῦτο ποιεῖτε, πάντα καλῶς ἔχειν*, *I believe that, if you are doing this, all is well.* ‘*Ηγοῦμαι, ἐὰν τοῦτο ποιῆτε, πάντα καλῶς ἔξειν*, *I believe that, if you (shall) do this, all will be well.* ‘*Ηγοῦμαι, εἰ τοῦτο ποιοῦτε, πάντα καλῶς ἀν ἔχειν*, *I believe that, if you should do this, all would be well.* ‘*Ηγοῦμαι, εἰ τοῦτο ἐποιήσατε, πάντα καλῶς ἀν ἔχειν*, *I believe that, if you had done this, all would (now) be well.* Οἶδα ὑμᾶς, *ἐὰν τοῦτο ποιῆτε, εὐ πράξοντας*, *I know that, if you do this, you will prosper.* Σκέμματα τῶν ῥᾳδίων ἀποκτιννύντων καὶ ἀναβιωσκομένων γ' *ἄν*, *εἰ οἵοι τε ἡσαν, considerations for those who readily put men to death, and who would bring them to life again too, if they could.* PLAT. Crit. 48 C. (*Ἀναβιωσκομένων ἄν* = *ἀνεβιωσκοντο ἄν*.) See the examples of each tense of the *Infinitive* and *Participle* with *ἄν*, under § 41 and § 73.

Πῶς γάρ οἴεσθε δυσχερῶς ἀκούειν Ὀλυνθίους, εἴ τις τι λέγοι κατὰ Φιλίππου κατ' ἑκείνους τοὺς χρόνους; *how unwillingly do you think they heard it, if any one said anything against Philip in those times?* DEM. Phil. II, 70, 25. (Here *ἀκούειν* represents the *Imperfect ἤκουον*, § 15, 3.) For an example of the *Perfect Infinitive* with *ἄν*, representing the *Pluperfect*, see § 41, 2.

NOTE 1. The *apodosis* is sometimes omitted for effect, when some such expression as *it is well* can be supplied, or some other *apodosis* at once occurs to the reader. E. g.

‘*Αλλ' εἰ μὲν δώσουσι γέρας μεγάθυμοι Ἀχαιοὶ, ἀρσαντες κατὰ θυμὸν, ὅπως ἀντάξιον ἔσται*, — *εἰ δέ κε μὴ δώσωσιν, ἔγὼ δέ κεν αὐτὸς ἐλωμαι.* Il. I. 135. (Here we must understand *εὐ ἔξει*, *it will be well*, or something similar, after *ἔσται*.) *Εἴ περ γάρ κ' ἐθέλησιν Ὀλύμπιος ἀστεροπητής ἐξ ἐδέων στυφελίξαι*. — *οὐ γάρ πολὺ φέρετας ἔστιν.* Il. I. 580. (Here we must understand *he can do it* after the *protasis*. The following *γάρ* refers to this suppressed *apodosis*.) *Εἰ μὲν ἔγὼ ὑμᾶς ἵκανως διδάσκω οἴους δεῖ πρὸς ἀλλήλους εἶναι*. — *εἰ δὲ μὴ, καὶ παρὰ τῶν προγεγενημένων μανθάνετε.* XEN. Cyt. VIII, 7, 23. Compare AESCH. Prom. 835.

NOTE 2. Very often the *apodosis* is not directly expressed by the verb on which the *protasis* depends, but is merely *implied* in the context. Here the form of the *protasis* is determined by the implied *apodosis*. In such sentences *εἰ* or *ἐάν*

may generally be translated by *supposing that*, or *in case that*. E. g.

Τοῦνεκα νῦν τὰ σὰ γούναθ' ικάνομαι, αἴ κ' ἐθέλησθα κείνου λιγύρῳ δλεθρον ἐνισπεῖν, therefore I am now come to your knees, in case you shall be willing to tell me of his sad death (i. e. that you may tell me, in case you shall be willing). Od. III, 92. See Od. I, 94. (Here ικάνομαι does not contain the apodosis to αἴ κ' ἐθέλησθα, which is rather implied in what follows.) Τῶν νῦν μνήσασα παρέζεο καὶ λαβὲ γούνων, αἴ κεν πως ἐθέλησθα σιν ἐπὶ Τρώεσσιν ἀρῆξαι, grasp his knees, in case he shall be willing to assist the Trojans (i. e. that you may cause him to assist them, if he shall be willing). II. I, 408. So αἴ κέν πως βούλεται (often explained as an indirect question), II. I, 66. Οὐκοῦν ἔτι ἐλλείπεται τὸ ἦν πείσωμεν ὑμᾶς ὡς χρὴ ὑμᾶς ἀφεῖναι; is not this then still left to us,—in case we shall persuade you that you must let us go (sc. to have you do this)? i. e. to have you let us go, if we shall persuade you that you must? PLAT. Rep. I, 327 C. Ἀκούσοντας καὶ ἐμοῦ, ἔάν σοι ταῦτα δοκῆ, hear me also, in case the same shall please you, i. e. that then you may assent to it. Ib. II. 358 B. Ἐτι καὶ νῦν ἀρὰς ποιοῦνται, εἴ τις ἐπικηρυκεύεται Πέρσαις, even to this day they invoke curses, if there is any one who sends heralds to the Persians. ISOC. Pan. p. 73 D. § 157. Ικέται πρὸς σὲ δεῦρ' ἀφίγμεθα, εἴ τινα πόλιν φράσειας ἡμῖν εὑερού, we are come hither as suppliants to you, in case you should tell us of some fleecy city (implying thinking that we might go and live in such a city, if you should tell us of one). ARIST. Av. 120. Οἱ δὲ φόκτειρον, εἴ ἀλώσοιντο, and others pitied them, in case they should be captured (i. e. thinking what they would suffer if they should be captured). XEN. An. I. 4. 7. Πρὸς τὴν πόλιν, εἴ ἐπιβοηθοῖεν, ἔχωρον, they marched towards the city, in case they (the citizens) should rush out (i. e. that they might meet them, if they should rush out). THUC. VI, 100. Οὐδὲ ἦν τοῦ πολέμου πέρας οὐδὲ ἀπαλλαγὴ Φιλίππω, εἴ μὴ Θηβαίοις καὶ Θετταλοῖς ἔχθρούς ποιήσειε τὴν πόλει, i. e. Philip saw that he could neither end nor escape the war, unless he should make the Thebans and Thessalians hostile to the city. DEM. Cor. 276, 1. See SOPH. O. C. 1770; PLAT. Rep. IV, 434 A.

In the examples from Homer and Plato the protasis belongs under § 50, 1, the implied apodosis referring to the future; in the example from Isocrates the protasis belongs under § 49, 1; in that from Aristophanes, under § 50, 2, the implied apodosis being in the Optative with *ἀν* or some equivalent form; while in the next three the protasis has been changed (on the principle of indirect discourse) from εἴ ἀλώσοιται, ἔάν ἐπιβοηθῶσιν, and εἴαν μὴ ποιήσω of the direct discourse, on account of the past tense of the leading verb. For a further explanation of this construction, and other examples, see § 77, 1. c. See also § 71, N. 1, and the examples, which are to be explained on the principle of this note.

NOTE 3. Sometimes the adverb *ἀν* stands alone to represent the apodosis, when the verb to which it belongs can be easily supplied from the context. In like manner εἴ alone may represent the pro-

tasis. The expression *ώσπερ ἀν εἰ* (sometimes written as one word *ώσπερανεί*, *quasi*) includes both cases. See § 42, 3, N. 2, with the examples.

"*Ωσπερ* with the participle (§ 109, N. 9) generally belongs to an apodosis understood. So in such expressions as *ώσπερ εἰ λέγοις*, *as (it would be) if you should say*.

NOTE 4. When *πλὴν εἰ* is used for *εἰ μή*, *unless*, there is an ellipsis of an apodosis after *πλὴν*. E. g.

Οὐδὲ τὰ ὄντα οἶν τε αὐτῶν εἰδέναι, *πλὴν εἰ τις κωμῳδοποιὸς τυγχάνει ἄν, it is not possible to know even their names, except (it is possible) in case one happens to be a comedian.* PLAT. *Apol.* 18 C.

REMARK. Expressions of a wish like *εἰ γὰρ γένοιτο*, *O that it might be*, and *εἰ γὰρ ἐγένετο*, *O that it had been*, are protases with the apodosis suppressed. See Rem. at the end of Sect. VI.

Mixed Constructions.—Irregularities in Protasis or Apodosis.

§ 54. The regular forms of protasis and apodosis explained above (§§ 49, 50, 51) include by far the greater number of the examples found in the classic authors. Many cases remain, however, in which the protasis and apodosis do not belong to the same form. These admit of various explanations:—

1. (a.) When an Indicative in the protasis (in either of the constructions of § 49, 1 or 2) is followed by an Optative with *ἄν* in the apodosis, the latter properly belongs to an *implied* protasis in the Optative (on the principle of § 52, 2). Thus, in the sentence *εἰ ταῦτα οὕτως ἔχει, οὐκ ἀν δικαίως κολάζοιτο*, *if this is so, he would not justly be punished*, *κολάζοιτο ἀν* belongs to a protasis in the Optative, *if justice should be done*, implied in *δικαίως*; while the protasis *εἰ ἔχει* belongs as a condition to the expressed apodosis with its implied protasis. The sense therefore is, *if this is so, (the result is that) he would not be punished if justice should be done*. The same principle applies to a primary tense of the Indicative in protasis, followed by a secondary tense with *ἄν* in apodosis.

This is sometimes the meaning, when a Subjunctive or Future Indicative (§ 50, 1) is in the protasis, with an Optative with *ἄν* in the apodosis. (See the last two examples.) E. g.

Εἰ δέ τις ἀθανάτων γε κατ' οὐρανοῦ εἰλήλουθας, οὐκ ἀν ἔγωγε θεοῖσιν ἐπουρανίοισι μαχοίμην, but if thou art one of the immortals come from heaven, I would not fight against the Gods of heaven. Il. VI, 128. (Here the principal protasis to μαχοίμην ἀν is implied, if I should have my choice.) Πολλὴ γὰρ ἀν εὐδαιμονία εἴη περὶ τοὺς νέοντας, εἰ εἰς μὲν μόνος αὐτοὺς διαφθείρει, οἱ δὲ ἄλλοι ὡφελοῦσιν, for there would (naturally) be great happiness, &c. PLAT. Apol. 25 B. "Ωστ' εἴ μοι καὶ μέσως ἡγούμενοι μᾶλλον ἔτέρων προσεῖναι αὐτὰ πολεμεῖν ἐπεισθῆτε, οὐκ ἀν εἰκότως νῦν τοῦ γε ἀδικεῖν αἰτίαν φεροίμην, if you were persuaded to make war by thinking, &c., I should not now justly be charged with injustice. THUC. II, 60. (Here a protasis to φεροίμην ἀν is implied in εἰκότως.) Εἰ γὰρ οὗτοι ὅρθως ἀπέστησαν, ὑμεῖς ἀν οὐ χρεών ἄρχοιτε, for if these had a right to secede, it would follow that your dominion is unjust. Id. III, 40. Εἰ νῦν γε δυστυχούμεν, πῶς τάναντί ἀν πράττοντες οὐ σωζοίμεθ' ἀν; if now we are unfortunate, how should we not be safe if we should do the opposite? ARIST. Ran. 1449. (Here πράττοντες = εἰ πράττομεν is the principal protasis to which the optative refers.) Εἰ τοῦτ' ἐπειχείρουν λέγειν, οὐκ ἔσθ' ὅστις οὐκ ἀν εἰκότως ἐπιτιμήσειέ μοι, if I were undertaking to say this (§ 49, 2), every one would censure me with reason (i. e. εἰ τὰ εἰκότα ποιήσειεν). DEM. Cor. 296, 24. (Here many MSS., and Dion. Hal. p. 1054, read ἐπειγμησε, the ordinary apodosis.) Εἰ μηδένα τῶν ἀλλων ἴπτεύειν εἴασαν, οὐκ ἀν δικαίως ὅργιζοισθε αὐτοῖς. LYS. Aleib. II, § 8.

Καίτοι τότε τὸν 'Υπερείδην, εἴπερ ἀληθῆ μου νῦν κατηγορεῖ, μᾶλλον ἀν εἰκότως ἡ τόνδ' ἐδίωκεν, and yet, if he is now making true charges against me, he would then have prosecuted Hypereides with much more reason than this man. DEM. Cor. 302, 24. (Here ἐδίωκεν ἀν refers chiefly to the implied protasis, if he had done what was more reasonable.) Such examples seldom occur.

Οὐδὲ γὰρ ἀν πολλὰ γέφυραι ὁσιν, ἔχοιμεν ἀν ὅποι φυγόντες ἡμεῖς σωθῶμεν. XEN. An. II, 4, 19. (Here the implied protasis is if we should wish to escape.) See An. V, 1, 9.

Φρούριον εἰ ποιήσονται, τῆς μὲν γῆς βλαπτοιεν ἀν τι μέρος, οὐ μέντοι ἰκανόν γε ἔσται κωλύειν ἡμᾶς, κ.τ.λ., if they shall build a fort, they might (under favorable circumstances) injure some part of our land; but it will not be sufficient to prevent us, &c. THUC. I, 142.

(b.) A Subjunctive or Future Indicative in the protasis sometimes depends on an Optative with ἀν in the apodosis, when no other protasis can readily be supplied. This expresses the protasis more vividly than the regular Optative. (See § 50, 2, Rem. b, and § 34, 1, b.) It must be remembered also that the Optative with ἀν is sometimes merely a softened expression for the Future Indicative (§ 52, Note). E. g.

'Εὰν τοῦτο ποιήσω, καλῶς ἀν ἔχοι, if I do this, it would be well. (Here the irregularity is the same in English as in Greek: the regu-

lar form in both would be either ἐὰν τοῦτο ποιήσω, καλῶς ἔξει, if I do this, it will be well; or εἰ τοῦτο ποιήσαιμι, καλῶς ἀν ἔχοι, if I should do this, it would be well.) Καὶ οὕτως ἀν δεινότατα πάντων πάθοιεν, εἰ οὗτοι ὄμοψήφοι κατ' ἔκεινων τῶν ἀνδρῶν τοῖς τριάκοντα γενήσονται LYS. Agor. p. 139, 6, § 94. (Here we should expect εἰ γένοιτο.) Τῶν ἀτοποτάτων μέντ' ἀν εἴη, εἰ, ἀ νῦν ἀνοιαν ὀφλισκάνων ὅμως ἐκλαλεῖ, ταῦτα δυνηθεὶς μὴ πράξει. DEM. Ol. I, 16, 25. *Ην οὖν μάθης μοι τὸν ἀδικον τούτον λόγου, οὐκ ἀν ἀποδοίην οὐδὲ ἀν διβολὸν οὐδενί, if you shall learn this for me, I will not (or I would not) pay even an obol to any one. ARIST. Nub. 116. (This and many other examples might be explained equally well on either principle, *a* or *b*.)

2. (a.) An Optative in the protasis sometimes depends upon a primary tense of the Indicative or an Imperative in the apodosis. This arises from the slight distinction between the Subjunctive and Optative in protasis, as ἐὰν ἔχῃ and εἰ ἔχοι, for which the Latin has but one form, *si habeat*. (See § 48, I, B, Rem. 2.) In fact, the irregularity in εἰ τοῦτο γένοιτο, πάντα καλῶς ἔξει, is precisely the same as in the English *if this should happen, all will be well*, where the more regular apodosis would be *all would be well*, as in Greek, πάντα καλῶς ἀν ἔχοι. E. g.

'Αλλ' εἰ τίς μοι ἀνήρ ἄμ' ἔποιτο καὶ ἀλλοι, μᾶλλον θαλπωρή καὶ θαρσυλεώτερον ἔσται. Il. X, 222. Εἰ θέλοιμεν σκοπεῖν τὰς φύσεις τὰς τῶν ἀνθρώπων, εὐρήσομεν, κ.τ.λ. ISOC. ad Nicocl. p. 23 D. § 45. Εἴ τις τάδε παραβαίνοι, ἐναγῆς ἔστω. AESCHIN. Cor. § 110. In such cases the Optative is a less animated form of expression than the regular Subjunctive.

(b.) The Optative sometimes stands in the protasis, when the apodosis contains a primary tense of a verb denoting *necessity, obligation, propriety, possibility, &c.*, with an Infinitive, the two forming an expression that is nearly equivalent in sense to an Optative with *ἄν*. E. g.

Εἰ γὰρ εἴησαν δύο τινὲς ἐναντίοι νόμοι, οὐκ ἀμφοτέροις ἔνι δῆπον ψηφίσασθαι, for if there should be two laws opposed to each other, you could not surely vote for both. DEM. Timocr. 711, 8. (See § 63, 4, *b*.) This is analogous to the use of the Imperfect of the same verbs, explained in § 49, 2, Note 3. There, for example, ἐνῆν αὐτῷ ἐλθεῖν, *he could have gone*, is nearly equivalent to ἦλθεν *ἄν*, and here ἐνεστιν αὐτῷ ἐλθεῖν, *he could go*, is nearly equivalent to ἐλθοι *ἄν*.

3. A few irregular constructions remain, which can be explained only as cases of *anacoluthon*, in which the speaker adapts his apodosis to a form of protasis different from that which he has actually used. E. g.

Ἐγὼ μὲν ἀν, εἰ ἔχοιμι, ὡς τάχιστα ὅπλα ἐποιούμην πᾶσι Πέρσαις. XEN. Cyr. II, 1, 9. (Here ἐποιούμην ἀν is used as if εἰ εἶχον, if I were able, had preceded. We should expect ποιοίμην ἀν, which is found in one Ms.) **Εἰ μὲν γὰρ εἰς γυνάκα σωφρονεστέραν ξίφος μεθεῖμεν, δυσκλεῆς ἀν ἦν φόνος.** EUR. Orest. 1132. (Here we should expect εἶη.)

REMARK. The same apodosis, in either the Indicative or Optative, may take one protasis in the Indicative referring to *present* or *past* time, and another in the Optative referring to a supposed *future* case. E. g.

Ἐγὼ οὖν δεινὰ ἀν εἶην εἰργασμένος, εἰ, ὅτε μέν με οἱ ἄρχοντες ἔταττον, τότε μὲν ἔμενον, τοῦ δὲ θεοῦ τάττοντος, λίποιμι τὴν τάξιν, I should therefore (prove to) have behaved outrageously, if when the state authorities stationed me I stood my ground, but if now when God stations me I should desert my post. PLAT. Apol. 28 E. (Here the combination of the two acts is the future condition on which the apodosis depends.) **Ἐπεύχομαι πᾶσι τούτοις, εἰ ἀληθῆ πρὸς ὑμᾶς εἴποιμι καὶ εἰπον καὶ τότε εὐθὺς ἐν τῷ δήμῳ, εὐτυχίαν μοι δοῦναι, i. e. if I should speak the truth and did speak it then, &c.** DEM. Cor. 274, 28. **Εἰ δὲ μήτ' ἔστι μήτε ἦν μήτ' ἀν εἰπεῖν ἔχοι μηδεὶς μηδέπω καὶ τήμερον, τί τὸν σύμβουλον ἔχρην ποιεῖν; but if there neither is nor was (any such thing), and if no man yet even at this day could possibly tell of any, what ought the statesman to have done (which was not done)?** Ib. 291, 28. (See § 50, 2, N. 2, and § 49, 2, N. 3.)

§ 55. 1. Two or more protases, not co-ordinate, may belong to one apodosis. E. g.

Καὶ γὰρ ἀν οὐτός τι πάθη, ταχέως ὑμεῖς ἔτερον Φίλιππον ποιήσετε, ἀντερ οὕτω προσέχητε τοῖς πράγμασι τὸν νοῦν. DEM. Phil. I, 43, 12. **Εἰ δὲ ἦμεν νεοί δίς καὶ γέροντες, εἰ τις ἔξημάρτανε, διπλοῦ βίου λαχόντες ἔξωρθούμεθ' ἀν.** EUR. Suppl. 1084. **Εἴ τις σε ἀνέροιτο τοῦτο, τί ἔστι σχῆμα; εἰ αὐτῷ εἰπεις ὅτι στρογγυλότης, εἴ σοι εἴπειν ἀπερ ἔγώ, εἴπεις δίπου ἀν ὅτι σχῆμά τι.** PLAT. Men. 74 B.

2. It sometimes happens, that the apodosis is itself in a *dependent* sentence (as in a final clause), which determines its mood without reference to the preceding rules. In this case, if the leading verb is in a secondary tense, so that the apodosis takes the Optative, the protasis also takes the Optative by the general rule (§ 31, 1), even if it would otherwise have the Subjunctive. E. g.

Ταῦτα δὲ εἰπεν, ὥν εἰ μὲν καὶ νῦν προσδοκήσαιμι αὐτὸν ἔρειν, ἀπολογούμενος περὶ αὐτῶν διατρίβοιμι, εἰ δὲ παραλίποιμι, νῦν αὐτὸς εἴποι, and he said this, in order that, if on the one hand I should still expect him to tell it, I should waste time about it in my defence; but if on the other hand I should omit it, he might now tell it

himself. DEM. Aph. I, 830, 8. (If a *primary* tense stood for *εἰπεν*, we should have, e. g. *ταῦτα λέγει*, *ἴν' ἐὰν μὲν προσδοκήσω αὐτὸν ἐρεῖν, διατρίβω*, *ἐὰν δὲ παραλίπω*, *νῦν εἴπη*.)

REMARK. For the forms assumed by such sentences when constructed on the principle of indirect discourse, see § 77, 1.

§ 56. After many verbs expressing *wonder*, *delight*, *contentment*, *indignation*, *disappointment*, and similar ideas, a protasis with *εἰ* may be used where a causal sentence would seem more natural. Such verbs are especially *θαυμάζω*, *αἰσχύνομαι*, *ἀγαπάω*, and *ἀγανάκτεω*. E. g.

Θαυμάζω δ' ἔγωγε εἰ μηδεὶς ὑμῶν μήτ' ἐνθυμεῖται μήτ' ὀργίζεται, ὅρῶν, κ. τ. λ., I wonder that no one of you is either concerned or angry, when he sees, &c. (lit. if no one is either concerned or angry, I wonder). DEM. Phil. I, 52, 17. (See Rem. below.) *'Αλλ' ἐκεῖνο θαυμάζω, εἰ Λακεδαιμονίοις μέν ποτε ἀντίρατε, νῦν δ' ὀκνεῖτε ἔξιέναι καὶ μέλλετε εἰσφέρειν, but I wonder at this, that you once opposed the Lacedaemonians, but now are unwilling, &c.* Id. Ol. II, 25, 2. (The literal meaning is, if (it is true that) you once opposed, &c., then I wonder.) *Οὐκ ἀγαπᾷ εἰ μὴ δίκην ἔδωκεν, ἀλλ' εἰ μὴ καὶ χρυσῷ στεφάνῳ στεφανωθήσεται ἀγανακτεῖ, he is not content if he was not punished; but if he is not also to be crowned with a golden crown, he is indignant.* AESCHIN. Cor. § 147. (Here the former protasis belongs under § 49, 1, and the latter under § 49, 1, N. 3.)

Καὶ ὡς ἀληθῶς ἀγανακτῶ, εἰ οὐτωσὶ ἀ νοῶ μὴ οἶστος τὸ εἰμὶ εἰπεῖν, I am indignant that (or if) I am not able, &c. PLAT. Lach. 194 A. *Οὐ δὴ θαυμαστὸν ἔστιν, εἰ στρατεύμενος καὶ πονῶν ἐκεῖνος αὐτὸς ὑμῶν μελλόντων καὶ ψηφιζομένων καὶ πυνθανομένων περιγέγνεται, it is no wonder that he gets the advantage of you, &c.* DEM. Ol. II, 24, 23. *Μηδὲ μέντοι τούτῳ μέσον δόξῃτε ἔχειν, εἰ οἱ Κυρεῖοι πρόσθεν σὺν ἡμῖν ταπτόμενοι νῦν ἀφεστήκασιν, i. e. do not be discontented, if (or that) the Cyraeans have now withdrawn.* XEN. An. III, 2, 17.

These verbs may also be followed by *ὅτι* and a causal sentence, as in PLAT. Theaet. 142 A, *ἐθαύμαζον ὅτι οὐχ οἶστος τὸ ή εὑρεῖν.* The construction with *εἰ* gives a milder or more polite form of expression, putting the object of the *wonder*, &c. into the form of a supposition, instead of stating it as a fact, as we should do in English. The forms of protasis quoted above belong under § 49, 1. For the form sometimes assumed by these sentences on the principle of indirect discourse, see § 77, 1, c.

REMARK. This construction must not be mistaken for that in which *εἰ* is used in the sense of *whether*, to introduce an indirect question; as, *ἐπύθετο εἰ σὺ παρείης, he asked whether you were present* For this see § 68, 3, and § 70.

§ 57. The apodosis is sometimes introduced by the conjunction δέ, as if the apodosis formed a sentence *co-ordinate* with the protasis, instead of being (as it is) the leading sentence. This is especially common in Homer and Herodotus, and rare in Attic prose. It occurs when the apodosis is to be emphatically opposed to the protasis. Instead of δέ we sometimes find ἀλλά or αὐτάρ. E. g.

Εἰ δέ κε μὴ δώσωσιν, ἔγὼ δέ εἴ κεν αὐτὸς ἔλωμαι, but if they do not give it up, then I will take it myself. Il. I, 137. Ἀλλά is found in Il. I, 82, quoted § 51, N. 2. *Εἴτε περ γάρ τ' ἄλλοι γε περικτεινώμεθα πάντες ηνυσὶν ἐπ' Ἀργείων, σοὶ δ' οὐ δέος ἔστ' ἀπολέσθαι.* Il. XII, 245. *Εἰ δὲ θανόντων περ καταλήθοντ' εἰν 'Αίδαο, αὐτὰρ ἔγὼ καὶ κεῖθι φίλου μεμνήσομ' ἔταιρον.* Il. XXII, 389. *Εἰ ὑμῖν ἔστι τοῦτο μὴ δυνατὸν ποιῆσαι, ὑμέες δὲ ἔτι καὶ νῦν ἐκ τοῦ μέσου ἡμῶν ἔξεσθε.* HDT. VIII, 22. *Ἄλλ' εἰ μηδὲ τοῦτο βούλει ἀποκρινασθαι, σὺ δὲ τούντεῦθεν λέγε.* XEN. Cyr. V, 5, 21.

This δέ in apodosis cannot be expressed in English; as our adverbs *then, yet, still, &c.*, necessarily fail to give the force of the Greek δέ, which is always a conjunction.

REMARK. Δέ may be used in the same way to introduce the sentence upon which a relative clause depends. See Remark before § 65.

SECTION III.

RELATIVE AND TEMPORAL SENTENCES.

§ 58. 1. Relative sentences may be introduced not only by relative pronouns and pronominal adjectives, but also by relative adverbs of *time, place, or manner*. They include therefore all *temporal* clauses, except those introduced by *πρίν* and other particles meaning *until*, which are treated separately (§ 66 and § 67).

2. Relative sentences may be divided into two classes: —

First, those in which the *antecedent* of the relative is *definite*; that is, in which the relative pronouns refer to definite persons or things, and the relative adverbs to definite points of time, place, &c.

Secondly, those in which the antecedent is *indefinite*, that is, in which no such definite persons, things, times, or places are referred to.

Both the definite and the indefinite antecedent may be either expressed or understood. E. g. .

(Definite Antecedents). Ταῦτα ἀ ἔχω ὅρᾶς, *you see these things which I have*; or ἀ ἔχω ὅρᾶς. "Οτε ἐβούλετο ἥλθεν, (once) *when he wished, he came*.

(Indefinite Antecedents.) Πάντα ἀ ἀν βούλωνται ἔξουσιν, *they will have everything which they may want*; or ἀ ἀν βούλωνται ἔξουσιν, *they will have whatever they may want*. "Οτε βούλοιτο ἥρχετο, *when ever he wished, he came*.

3. When the antecedent is indefinite, the negative particle of the relative clause is *μή*; when the antecedent is definite, *οὐ* is regularly used, unless the general construction requires *μή*, as in *prohibitions, wishes, &c.* (See § 59, Note 1.)

A. *Relative with a Definite Antecedent.*

§ 59. When the relative refers to a *definite* antecedent, expressed or understood, it has no effect upon the mood of the following verb; and it therefore takes the Indicative, unless the general sense of the passage requires some other construction. E. g.

Λέγω ἀ οἶδα. Λέγω ἀ ἡκουσα. Λέξω ἀ ἀκήκοα. "Ελεξαν ἀ ἡκουσαν Πάντα λέγει ἀ γενήσεται. Πράσσουσιν ἀ βούλονται (or ὡς βούλονται), *they are doing what they please*. (On the other hand, πράσσουσιν ἀ ἀν βούλωνται (or ὡς ἀν βούλωνται,) *they always do whatever they please*; the antecedent being indefinite.) Λέγω ἀ οὐκ ἀγνοῶ, *I am saying that of which I am not ignorant*.

'Αλλ' ὅτε δή ὁ ἐκ τοῦ δυωδεκάτη γένετ' ἡώς, καὶ τότε δὴ πρὸς οὐλυμπον ἵσταν θεοὶ αἰὲν ἔοντες. II. I, 493. Τίς ἔσθ' ὁ χῶρος δῆτ', ἐν φε βεβήκαμεν. SOPH. O. C. 52. "Εως ἐστὶ καιρὸς, ἀντιλάβεσθε τῶν πραγμάτων, i. e. *now, while there is an opportunity, &c.* DEM. OL. I, 15, 6 (If the exhortation had been general, he might have said ἔως ἀν ἡ καιρός, *(on all occasions) so long as there is an opportunity*, § 62.) "Ο δὲ ἀναβάσις, ἔως μὲν βάσιμα ἦν, ἐπὶ τοῦ ἵππου ἥγεν ἐπεὶ δὲ ἀβατα ἦν, καταλιπὼν τὸν ἵππον ἔσπευδε πεζῇ. XEN. AN. II, 4, 49. So II. I, 193, ἔως ὅρμαινε. Οἶπερ δὲ καὶ τῶν ἀποβαίνοντων τὸ πλέον τῆς αἰτίας ἔξιμεν, οὗτοι καὶ καθ' ἡσυχίαν τι αὐτῶν προΐδωμαν, *when*

who are to bear the greater part of the blame, &c. ΤΗΤ. Ι., 83. "Οθεν δὲ οὐν ῥᾶστα μαθήσεσθε περὶ αὐτῶν, ἐντεῦθεν ὑμᾶς καὶ ἐγὼ πρῶτον πειράσομαι διδάσκειν. DEM. Aph. I, 814, 4. (Here ἐντεῦθεν refers to a particular point, at which he intends to begin.) Compare the first example under Note 1. "ἢ δὴ λοιγια ἔργη, ὅτε μὲν ἔχθιδοπῆσαι ἐφήσεις Ἡρῷ, ὅτε ἀν μὲν ἐρέθησιν ὀνειδεῖος ἐπέεσσιν, surely there will be sad work, when you shall impel me, &c. II. I, 518. (Here ὅτε refers to some time conceived as definite by the speaker; whereas ὅτε ἀν ἐρέθησιν, whenever she shall provoke me, is indefinite, and belongs under § 61, 3.) Νῦν δὲ ἔσται ὅτε δὴ στυγερὸς γάμος ἀντιβολὴσει οὐλομένης ἐμέθεν, τῆς τε Ζεὺς ὅλβον ἀπηύρα. Od. XVIII, 272.

NOTE 1. When the sense requires it, these clauses admit all the constructions allowed in independent sentences. E. g.

"Αρξομαι δὲ ἐντεῦθεν ὅθεν καὶ ὑμεῖς ῥᾶστ' ἀν μάθοιτε καγὼ τάχιστ' ἀν διδάξαιμι. DEM. Aph. III, 846, 15. (Here the relative clause contains an apodosis with ἀν, with a protasis εἰ ἀρξαίμην implied. This must not be confounded with the use of the Optative without ἀν, in the other class of relative sentences. See § 61, 4.) Νῦν δὲ τοῦτο οὐκ ἐποίησεν, ἐν φαντασίᾳ δῆμον ἐτίμησεν ἀν, but he did not do this, in which he would have honored the people (if he had done it). Id. Mid. 536, 25. Εἰς καλὸν ὑμῖν "Ανυτος ὅδε παρεκαθέστο, φαντασίᾳ δῶμα μεν τῆς ζητήσεως. PLAT. Men. 89 E. (Subjunctive in an exhortation.) Οὐκον δέξιον τοῖς τῶν κατηγόρων λόγοις πιστεῦσαι μᾶλλον ἢ τοῖς ἔργοις καὶ τῷ χρόνῳ, δὲν ὑμεῖς σαφέστατον ἐλεγχον τοῦ ἀληθοῦς νομίσατε. LYS. de Bon. Arist. p. 157, § 61. (Here the Imperative νομίσατε is used in a sort of exclamation after δέν, where ordinarily δεῖ νομίσαι would be used.) "Αν γὰρ ἀποφύγη με οὐτος, δέ μη γένοιτο, τὴν ἐπωβελίαν ὀφλήσω. DEM. Aph. I, 834, 25. (Optative in a wish.) "Εσσεται ἥμαρ ὅτε ἀν ποτ' ὀλώλη γ "Ιλιος ἵρη, a day will come when sacred Ilium will fall. II. VI, 448. (Here ὀλώλη ἀν is used like a Future Indicative, § 87, Note; and the antecedent of ὅτε is definite. If ἀν belonged to ὅτε, the clause would be a protasis, meaning when Ilium shall fall, a day will come.)

NOTE 2. The relative may be used to express a *purpose* (§ 65, 1), or in a *causal* sense (§ 65, 4). The antecedent may then be either definite or indefinite.

B. Relative with an Indefinite Antecedent.

§ 60. 1. When the relative refers to an *indefinite* antecedent, expressed or understood, the action of its verb is not stated absolutely as a definite fact, but conditionally as a *supposed case*; and such a relative sentence has many of the essential qualities of a conditional sentence.

Thus, when we say *ἄ νομίζει ταῦτα λέγει*, *he is saying what he (actually) thinks*, or *ἄ ἐνόμιζε ταῦτα ἔλεγεν*, *he was saying what he thought*, the actions of *νομίζει* and *ἐνόμιζε* are stated as actual facts, occurring at definite times; but when we say *ἄ ἀν νομίζῃ (ταῦτα) λέγει*, *he (always) says whatever he thinks*, or *ἄ νομίζοι (ταῦτα) ἔλεγεν*, *he (always) said whatever he happened to be thinking*, *νομίζῃ* and *νομίζοι* do not state any such definite facts, but rather what some one *may think* (or *may have thought*) on *any* occasion on which he is (or was) in the habit of speaking. So, when we say *ἄ νομίζει ταῦτα λέξει*, *he will say what he (now) thinks*, *νομίζει* denotes a fact; but when we say *ἄ ἀν νομίζῃ λέξει*, *he will say whatever he happens to be (then) thinking*, *νομίζῃ* denotes merely a case supposed in the future. Again,—to take the case in which the distinction is most liable to be overlooked,—when we say *ἄ νόκ οἶδα οὐκ οἴομαι εἰδέναι*, *what I do not know, I do not think that I know*, *οὐκ οἶδα*, as before, denotes a simple fact, and its object, *ἄ*, has a definite antecedent; but when Socrates says *ἄ μὴ οἶδα οὐδὲ οἴομαι εἰδέναι*, the meaning is *if there are any things which I do not know, I do not even think that I know them*. In sentences like this, unless a negative is used (*μὴ* being the sign of an *indefinite*, *οὐ* of a *definite* antecedent), it is often difficult to decide whether the antecedent is definite or indefinite: thus *ἄ οἶδα οἴομαι εἰδέναι* may mean either *what I (actually) know, I think that I know*, or *if there is anything which I know, I think that I know it*.

The analogy of these indefinite relative clauses to conditional sentences will be seen at once. The following examples will make this clearer:—

“Ο τι βούλεται δώσω, *I will give him whatever he (now) wishes.* Εἴ τι βούλεται, δώσω, *if he wishes anything, I will give it.* (§ 49, 1.)

“Ο τι ἐβούλετο ἔδωκα ἄν, *I should have given him whatever he has wished.* “Ο τι μὴ ἐγένετο οὐκ ἀν εἰπον, *I should not have told what had not happened.* Εἴ τι ἐβούλετο, ἔδωκα ἄν, *if he had wished anything, I should have given it.* Εἴ τι μὴ ἐγένετο, οὐκ ἀν εἰπον, *if anything had not happened, I should not have told it.* (§ 49, 2.)

“Ο τι ἀν βούληται, δώσω, *I will give him whatever he shall wish.* Εάν τι βούληται, δώσω, *if he shall wish anything, I will give it.* (§ 50, 1.)

“Ο τι βούλοιτο δοίην ἄν, *I should give him whatever he might wish.* Εἴ τι βούλοιτο, δοίην ἄν, *if he should wish anything, I should give it.* (§ 50, 2.)

“Ο τι ἀν βούληται δίδωμι, *I (always) give him whatever he wishes.*
 Ο τι βούλοιτο ἐδίδουν, *I always gave him whatever he wished.* Ἐάν
 τι βούληται, δίδωμι, *if he ever wishes anything, I (always) give it.*
 Εἴ τι βούλοιτο, ἐδίδουν, *if he ever wished anything, I (always) gave it.*
 (§ 51.)

2. The relative with an indefinite antecedent may therefore be called the *conditional relative*, and the clause in which it stands may be called the *protasis* (like clauses with *εἰ* or *ἔάν*), and the antecedent clause may be called the *apodosis*.

3. The particle *ἄν* (Epic *κέ*) is regularly joined with all relative words, when they are followed by the Subjunctive. The particle here (as always in protasis) is joined to the relative, never to the verb. (See § 38, 1, and § 47, 2.)

NOTE. With *ὅτε*, *ὅπότε*, *ἐπει*, and *ἐπειδή*, *ἄν* coalesces, forming *ὅταν*, *ὅπόταν*, *ἐπάν* or *ἐπήν* (Ionic *ἐπεάν*), and *ἐπειδάν*. In Homer, where *κέ* is generally used for *ἄν*, we have *ὅτε κε*, &c. (like *εἴ κε*), where in Attic we have *ὅταν*, &c. *Ἐπήν*, however, occurs often in Homer.

REMARK. The classification of common conditional sentences, given in § 48, applies equally to conditional relative sentences. The distinction between those containing *general* suppositions (§ 62) and the corresponding forms containing *particular* suppositions (§ 61, 1) is especially important.

§ 61. We have *four* forms of the conditional relative sentence which correspond to the four forms of ordinary protasis (§ 49, 1, 2, and § 50, 1, 2):—

1. When the relative clause refers to a definite act in the *present* or the *past*, and no opinion of the speaker is implied as to the truth of the supposition, the verb is put in one of the present or past tenses of the Indicative. (§ 49, 1.)

The antecedent clause can have any form allowed in an apodosis (§ 49, 1, Note 1). E. g.

⁴ Α μὴ οἶδα, οὐδὲ οἴομαι εἰδέναι (like *εἴ τινα μὴ οἶδα*). PLAT. Apol.

21 D. (See above, § 60, 1.) Χρήσθων δὲ τι βούλονται, *let them deal with me as they please* (i. e. εἴ τι βούλονται). ARIST. Nub. 439. Ἐπίσταμαι ὅραν θέλει με, κούχοράν ἔμη πρέπει, *I know how to see anything which I ought to see, and not to see anything which I ought not*. EUR. Inc. Fr. 417. (A δεῖ is nearly equivalent to εἴ τινα δεῖ, and ἔμη πρέπει to εἴ τινα μὴ πρέπει.) Τοὺς πλείστους ἔνθαπτερ ἐπεσον ἔκαστους ἔθαψαν· οὐσ δὲ μὴ εὔρισκον, κενοτύφιον αὐτοῖς ἐποίησαν, i. e. *they raised a cenotaph for any of them whom they did not find (like εἴ τινας μὴ εὔρισκον)*. XEN. An. VI, 4, 9. Τί γάρ; ὅστις δαπανηρὸς ὁν μὴ αὐτάκης ἐστὶν, ἀλλ' δεῖ τῶν πλησίον δεῖται, καὶ λαμβάνων μὴ δύναται ἀποδιδόναι, μὴ λαμβάνων δὲ τὸν μὴ διδόντα μισεῖ, οὐ δοκεῖ σοι καὶ οὗτος χαλεπὸς φίλος εἶναι; (i. e. *supposing a case, εἴ τις . . . μὴ αὐτάρκης ἐστὶν, κ. τ. λ.*). Id. Mem. II, 6, 2. Σο ἥτις μηδαμοῦ ἔνυμαχεῖ, THUC. I, 35. *A τις μὴ προσεδόκησεν, οὐδὲ φυλάξασθαι ἔγχωρεν, there is no opportunity to guard against what we did not expect (like εἴ τινα μὴ προσεδόκησέ τις)*. ANTIL. ION. p. 131, 36. § 19. Εἰς τὰ πλοῖα τούς τε ἀσθενοῦντας ἐνεβίβασαν καὶ τῶν σκευῶν δσα μὴ ἀνάγκη ἦν ἔχειν (like εἴ τινα τῶν σκευῶν μὴ ἀνάγκη ἦν ἔχειν), i. e. *any of it which they did not need*. XEN. An. V, 8, 1. Αὐθρώπους διέφθειρεν (ἡ θάλασσα) δσοι μὴ ἐδύναντο φθῆναι πρὸς τὰ μετέωρα ἀναδραμόντες, i. e. *if any were unable to escape soon enough to the high land, so many the sea destroyed*. THUC. III, 89. Οἰς μὲν αἰρεσις γεγένηται τᾶλλα εὔτυχοδι, πολλὴ ἄνοια πολεμῆσαι· εἰ δ' ἀναγκαῖον ἦν, κ. τ. λ., *for any who have had the choice given them, while they are prosperous in other respects, it is great folly to go to war (i. e. εἴ τισιν αἰρεσις γεγένηται)*. THUC. II, 61. Πάντες ἵσμεν Χαρβρίαν οὐτε τύπτοντα οὐθ' ἀρπάζοντα τὸν στέφανον οὐθ' ὅλως προσιόνθ' ὅποι μὴ προσῆκεν αὐτῷ, *nor going anywhere at all where it was not lawful for him (i. e. εἴ ποι μὴ προσῆκεν)*. DEM. Mid. 535, 15. Πῶς οὖν οἱ ἀγαθοὶ τοῖς ἀγαθοῖς φίλοι ἔσονται, οἱ μῆτε ἀπόντες ποθεινοὶ ἀλλήλοις μῆτε παρόντες χρείαν αὐτῶν ἔχουσι; (i. e. εἴ μὴ . . . ἔχουσι). PLAT. Lys. 215 B. Νικῷ δ' ὁ τι πᾶσιν ὑμῖν μέλλει συνοίσειν (i. e. εἴ τι μέλλει), *may any plan prevail which will benefit you all*. DEM. Phil. I, 55. 7. So SOPH. Ant. 375, ὃς τάδ' ἔρδει.

NOTE. Care must be taken here (as in conditional sentences, § 49, 1, Note 2), not to include under this class the general suppositions of § 62, which require the Subjunctive or Optative. On the other hand, the examples falling under § 62, Note 1, in which the Indicative is allowed, might properly be placed here, as they state a general supposition for emphasis as if it were a particular one (§ 5¹ Note 3). See also § 61, 3, Note.

2. When a relative clause, referring to the present or the past, implies that the condition which it expresses *is not* or *was not* fulfilled (like a protasis of the form § 49, 2), its verb is put in a secondary tense of the Indicative.

The antecedent clause also contains a secondary tense of the Indicative, implying the non-fulfilment of a condition, which may be in an apodosis with *ἄν* or a protasis (§ 49, 2), or in an expression of a wish (§ 83). E. g.

Ἄ μὴ ἐβούλετο δοῦναι, οὐκ ἀν ἔδωκεν, he would not have given what he had not wished to give (i. e. εἴ τινα μὴ ἐβούλετο δοῦναι, οὐκ ἀν ἔδωκεν). Οὔτε γάρ ἀν αὐτοὶ ἐπεχειροῦμεν πράττειν ἀ μὴ ἡ πιστάμεθα, οὔτε τοῖς ἄλλοις ἐπετρέπομεν, ὃν ἡρχομεν, ἀλλο τι πράττειν ἡ τι πράττοντες ὅρθως ἐμελλον πράξειν. τοῦτο δ' ἦν ἀν, οὐ ἐπιστήμην εἰχον, for (if that were so) we should not be undertaking (as we are) to do things which we did not know, nor should we permit any others whom we were ruling to do anything else than what they were likely to do properly; and this would be whatever they had knowledge of. PLAT. Charm. 171 E. (Here ἀ μὴ ἡπιστάμεθα = εἴ τινα μὴ ἡπιστάμεθα, if there were any things which we did not know, — ὃν ἡρχομεν = εἴ τινων ἡρχομεν, — δ τι ἐμελλον = εἴ τι ἐμελλον, — and οὐ ἐπιστήμην εἰχον = εἴ τινος εἰχον. It is implied that none of the cases here supposed ever actually arose, as the whole passage refers to an unfulfilled condition expressed in the preceding sentence.) Εἰ δὲ οἴκοι εἰχον ἔκαστοι τὰς δίκας, τούτους ἀν ἀπώλλυσαν οἵτινες φίλοι μάλιστα ἡσαν Ἀθηναίων τῷ δίμῳ, if each had their trials at home, they would ruin any who were especially friendly, &c. XEN. Rep. Athen. 1, 16. (Here οἵτινες ἡσαν, = εἴ τινες ἡσαν, forms a second protasis to the apodosis ἀπώλλυσαν ἀν. See § 55, 1.)

Εἰ ξένος ἐτύγχανον ὁν, ξυνεγιγνώσκετε δήπου ἀν μοι, εἰ ἐν ἐκείνῃ τῇ φωνῇ τε καὶ τῷ τρόπῳ ἔλεγον ἐν οἰσπερ ἐτεθράμμην, if I happened to be a foreigner, you would surely pardon me, if I were (now) addressing you in both the language and the manner in which I had been brought up. PLAT. Apol. 17 D 'Ως δὴ ἔγωγ' ὅφελον μάκαρός νύ τεν ἐμεναι νιὸς ἀνέρος, διν κτεάτεσσιν έοις ἐπι γῆρας ἐτετμεν, O that I were the son of some fortunate man, whom old age had found upon his own estate (i. e. if old age had found any such man, would that I had been his son). Od. I, 217.

So when the relative sentence depends on an indicative in a final clause (§ 44, 3); as in DEM. Arist. 635, 15: ταῦτα γε δήπου προσῆκε γράψαι, ἵνα δτω ποτὲ τοῦργον ἐπράχθη, τούτω τὰ ἐκ τῶν νόμων ὑπῆρχε δίκαια, he ought to have written it in this way, in order that any one by whom the deed had been done might have his rights according to the laws. (This implies that the law was not so written, so that the case supposed in δτω ἐπράχθη never arose.)

REMARK. All examples of this form fall equally well under the general rule for *assimilation*, § 64, 2.

3. When the relative clause refers *distinctly* and *vividly* to the future (like a protasis of the form § 50, 1),

and the verb of the antecedent clause also refers to the future, the relative is joined with *ἄν* (or *κέ*) and followed by the Subjunctive. E. g.

Τάων ήν κ' ἐθέλω μι φίλην ποιήσομ^ν ἀκοιτιν (like εἴ κέ τινα ἐθέλωμι), *whomsoever of these I may wish I shall make my wife.* II. IX, 397. Ἐκ γὰρ Ὁρέσταο τίσις ἔσσεται Ἀτρείδαο, ὅππότ' ἀν ήβήσῃ τε καὶ ἡς ίμειρεται αῖης, i. e. *vengeance will come from Orestes, when he shall grow up, &c.* (like ἔαν ποτε ἡβήσῃ). Od. I, 40. Τότε δ' αὐτε μαχήσεται, ὅππότε κέν μιν θυμὸς ἐνὶ στήθεσσιν ἀνώγη καὶ θεὸς ὅρση. II. IX, 702. Ἀλλ' ἀγεθ', ὡς ἀν ἐγὼν εἴπω, πειθώμεθα πάντες, *let us obey as I may direct, i. e. if I give any direction (έαν πως εἴπω), let us obey it.* II. II, 139. Ἡμεῖς αὐτ' ἀλόχους τε φίλας καὶ νήπια τέκνα ἀξομεν ἐν νήεσσιν, ἐπὴν πτολιεθρον ἐλωμεν, *when we shall have taken the city.* II. IV. 238. Σο εὐτ' ἀν πίπτωσιν, II. I, 242. Οὐκοῦν, ὅταν δὴ μὴ σθένω, πεπάνσομαι, *therefore, when I shall have no more strength, I will cease.* SOPH. Ant. 91. Ταῦτα, ἐπειδὰν περὶ τοῦ γένους εἴπω, ἐρῶ, *I will speak of this, when I shall have spoken about my birth.* DEM. Eubul. 1303, 25. (See § 20, Note 1.) Ἐπειδὰν διαπράξω ματι ἀ δέομαι, ἥξω. XEN. An. II, 3, 29. Τίνα οἵεσθε αὐτὴν ψυχὴν ἔξειν, ὅταν ἐμὲ ἵδη τῶν πατρῶν ἀπεστερημένον; *what feelings do you think she will have, when (or if at any time) she shall see me, &c.?* DEM. Aph. II, 842, 16. Τούτων δὲ Ἀθηναίοις φημὶ δεῖν εἶναι πεντακοσίους, ἔξ ής ἀν τινος ὑμίν ήλικίας καλῶς ἔχειν δοκῆ, *from whatever age it shall seem good to you to take them (i. e. if from any particular age, &c.)* Id. Phil. I, 45, 27. Τῶν πραγμάτων τοὺς βουλευομένους (ἥγεσθαι δεῖ), ἵνα ἀ ἀν ἐκείνοις δοκῆ ταῦτα πράττηται, *in order that whatever shall seem good to them shall be done.* Ib. 51, 19. Οὐ μοι φόβου μέλαθρον ἐλπὶς ἐμπατεῖν, ἔως ἀν αἴθη πῦρ ἐφ' ἔστιας ἐμῆς Αἴγυσθος, *so long as he shall kindle fire, &c.* AESCH. Agam. 1435.

NOTE. The Future Indicative is rarely, if ever, used in conditional relative clauses, as in common protasis (§ 50, 1, Note 1), in the place of the Subjunctive; as it would generally be ambiguous, appearing as if the antecedent were definite. "Οσοι βουλήσονται, ΤΗΣC. I, 22, is perhaps to be explained in this way. See XEN. Cyr. I, 5, 13. In such examples as φέ μή τις αὐτὸς παρέσται, *unless he was to be present himself, the Future is used as it is in the form of protasis explained § 49, 1, N. 3.*

4. When the relative clause refers to the future less distinctly and vividly (like a protasis of the form § 50, 2), and the antecedent clause contains an Optative referring to the future, the relative is followed by the Optative (*without ἄν*).

The Optative in the antecedent clause may be in an

apodosis with *ἄν* or a protasis (§ 50, 2), in an expression of a wish (§ 82), or in a final clause. E. g.

Μάλα κεν θρασυκάρδιος εἴη, δος τότε γηθήσειεν ἵδων πόνον οὐδεκάχοιτο (i. e. εἴ τις γηθήσειε, μάλα κεν θρασυκάρδιος εἴη), *any one who should then rejoice would be very stout-hearted.* Π. XIII, 343 So II. VI, 329 and 521; XIV, 247: ARIST. Nub. 1250. Οὐκ ἀν οὐν θρέψαις ἄνδρα, δοτις ἐθέλοι τε καὶ δύναιτο σοῦ ἀπερύκειν τοὺς ἐπιχειροῦντας ἀδικεῖν σε; *would you not support any man who should be both willing and able, &c.?* XEN. Mem. II, 9, 2. Πεινῶν φάγοι ἀν ὅπότε βούλοιτο, *when he is hungry, he would eat whenever he might wish* (like εἴ ποτε βούλοιτο). Ib. II, 1, 18. So Mem. I, 5, 4; I, 7, 3; IV, 2, 20. Πῶς οὖν ἀν εἰδείης περὶ τούτου τοῦ πράγματος, οὐ παντάπασιν ἀπειρος εἴης; *how then could you know about that thing of which you had no experience at all?* PLAT. Men. 92 C. Ἀρ' ἀν ἦγοις ταῦτα σὰ εἶναι, ἢ σοι ἐξείη καὶ ἀποδόσθαι καὶ δοῦναι καὶ θῦσαι ὅτῳ βούλοιο θεῶν; Id. Euthyd. 302 A. Τί ἀν παθεῖν (δύναιτο), δομὴ καὶ ὑφ' αὐτοῦ πάθοις; *what could he suffer, unless he should suffer it also from himself?* (i. e. εἴ μὴ πάθοι). PLAT. Lys. 214 E. Ο δὲ μὴ ἀγαπώη, οὐδὲ ἀν φιλοῖ (i. e. εἴ τι μὴ ἀγαπώη, οὐδὲ ἀν φιλοῖ τούτο). Ib. 215 B. Οσῳ δὲ πρεσβύτερος γίγνοιτο, μᾶλλον ἀεὶ ἀσπάζοιτο ἄν (χρήματα), *the older he should grow, the more he would always cling to it* (i. e. εἴ τι πρεσβύτερος γίγνοιτο, τύσω μᾶλλον ἀσπάζοιτο ἄν). PLAT. Rep. VIII, 549 B. So III, 412 D; VIII, 557 B. Φήσομεν μηδέποτε μηδὲν ἀν μεῖζον μηδὲ ἔλαττον γενέσθαι, ἕως ἵσον εἴη αὐτὸ ἔαυτῷ, *so long as it should remain equal to itself.* PLAT. Theaet. 155 A. So βουλοίμην κε, . . . ω μὴ εἴη, Od. XI, 489.

Εἰ δὲ βούλοιο τῶν φίλων τινὰ προτρέψασθαι ὅπότε ἀποδημοίης ἐπιμελεῖσθαι τῶν σῶν, τί ἀν ποιοίης; XEN. Mem. II, 3, 12. Εἰκότως ἀν καὶ παρὰ θεῶν πρακτικώτερος εἴη, δοτις μὴ ὅπότε ἐν ἀπόροις εἴη τότε κολακεύοις, ἀλλ' ὅτε τὰ ἀριστα πράττοι τότε μάλιστα τῶν θεῶν μεμνῆτο. Id. Cyr. I, 6, 3. Ως ἀπόλοιτο καὶ ἄλλος, ὅ τις τοιαῦτά γε ῥέξοι, *O that any other man might likewise perish who should do the like* (i. e. εἴ τις τοιαῦτα ῥέξοι). Od. I, 47. Εγίγνωσκε δεῖν τοὺς ὑπηρέτας τοῦτο ἀσκεῖν, ὡς πάντα νομίζοιεν πρέπειν αὐτοῖς πράττειν ὅσα δ ἄρχων προστάττοι. XEN. Cyr. II, 1, 31.

REMARK. All these examples fall also under the general rule for assimilation, § 64, 1.

§ 62. A conditional relative sentence (like a protasis, § 51) may express a general supposition. This happens when the verb of the antecedent clause denotes a *customary* or *repeated* action or a *general truth*, while the relative clause refers *indefinitely* to *any one* of a series or class of acts, and not to a definite act or a definite series of acts.

Here the Subjunctive with *ὅς ἄν*, *ὅταν*, &c. is used after primary tenses, and the Optative (without *ἄν*) after secondary tenses. E. g.

'Εχθρὸς γάρ μοι κεῖνος δόμως Ἀΐδαο πύλησιν, *ὅς χ' ἔτερον μὲν κεύθη* ἐνὶ φρεσὶν, ἀλλο δὲ εἴτη, *for that man (i. e. any man) is hated by me like the very gates of Hades, who conceals one thing in his mind and speaks another.* II. IX, 312. Νεμεσοῦμαί γε μὲν οὐδὲν κλαίειν *ὅς κε* θάνησι βροτῶν καὶ ποτμον ἐνίσπη, *I am never at all indignant at weeping for any mortal who may die, &c.* Od. IV, 195. Καὶ γὰρ συμμαχεῖν τούτοις ἐθέλουσι ἀπαντεῖ, *οὐδὲν δὲ δρῶσι παρεσκευασμένους, for all men are (always) willing to be allies to those whom they see prepared.* DEM. Phil. I, 42, 1. Καίπερ τῶν ἀνθρώπων, ἐν φ' μὲν ἀν πολεμῶσι, τὸν παρόντα (πόλεμον) ἀεὶ μέγιστον κρινόντων, *although men always consider the present war the greatest, so long as they are engaged in it.* THUC. I, 21. Πορεύονται τε γὰρ αἱ ἀγέλαι ἥτιν αὐτὰς εἰ θύνωσιν οἱ νομεῖς, νέμονται τε χωρία ἐφ' ὅποια ἥτιν αὐτὰς ἐφιώσιν, ἀπέχονται τε ἦν ἥτιν αὐτὰς ἀπειργωσι· καὶ τοῖς καρποῖς ἐώσι τοὺς νομέας χρῆσθαι οὐτως ὅπως ἥτιν αὐτοὶ βούλωνται· ἀνθρωποι δὲ ἐπ' οὐδένας μᾶλλον συνίστανται ἥ ἐπὶ τούτους οὐδὲ ἥτιν αἰσθωνται ἀρχειν αὐτῶν ἐπιχειρούντας. XEN. Cyp. I, 1, 2. Νομίζω προστάτου ἔργον εἶναι οἶου δεῖ, ὃς ἥτιν δρῶν τοὺς φίλους ἐξαπατωμένους μὴ ἐπιτρέπῃ, i. e. *such as one ought always to be, who, &c.* Id. Hell. II, 3, 51. Καταφρόνησις δὲ (ἐγγίγνεται), ὃς ἥτιν καὶ γνώμη πιστεύηται ἐναντίων προεχειν, ὃ ήμιν ὑπάρχει. THUC. II, 62. (Here the *ὅ* refers to all that precedes, as a definite antecedent.)

Οὐ μὲν γὰρ μεῖζον κλέος ἀνέρος, ὅφρα κ' ἔησιν, ἥ ὅ τι ποσσὸν τε φέξῃ καὶ χερσίν. Od. VIII, 147. ("Οφρα κ' ἔησιν, so long as he lives.) (Θεούς) παρατρωπῶσ' ἀνθρωποι λισσόμενοι, ὅτε κέν τις ὑπερβίη καὶ ἀμάρτη. II. IX, 500. "Ημισυ γάρ τ' ἀρετῆς ἀποαιντας εὐρυοπα Ζεὺς ἀνέρος, εὐτ' ἥτιν μιν κατὰ δούλιον ἥμαρ ἔλησιν. Od. XVII, 322. Φιλέει δέ κως προσημαίνειν, εὐτ' ἥτιν μέλλῃ μεγάλα κακὰ ἥ πόλι ἥ ἔθνει ἔσεσθαι. HDT. VI, 27. Φεύγουσι γάρ τοι χοὶ θρασεῖς, ὅταν πέλας ἥδη τὸν "Αἰδην εἰσορῶσι τοῦ βίου. SOPH. Ant. 580. "Ιινίκ' ἥτιν δ' οἴκοι γένωνται, δρῶσιν οὐκ ἀνασχετά. ARIST. Pac. 1179. "Ἐπειδὰν δὲ ἥ ἐκφορὰ ἥ, λάρνακας ἄγουσιν ἀμάξαι. THUC II, 34. "Ἐπειδὰν δὲ κρύψωσι γῆ, ἀνήρ ἡρημένος ὑπὸ τῆς πόλεως, ὃς ἥτιν γνώμη τε δοκῇ μὴ ἀξύνετος εἴναι, λέγει ἐπ' αὐτοῖς ἔπαινον τὸν πρέποντα. Ibid. "Εως ἥτιν σώζηται τὸ σκάφος, τότε λρὴ προθύμους εἴναι· ἐπειδὰν δὲ ἥ θάλαττα ὑπέρσχη, μάταιος ἥ σπουδη. DEM. Phil. III, 128, 22. Σο ἔστ' ἥτιν δεῖσωσιν, XEN. Mem. III, 5, 6.

Οὐ τίνα γὰρ τίεσκον ἐπιχθονίων ἀνθρώπων, οὐ κακὸν οὐδὲ μὲν ἐσθλὸν, οὐ τίς σφεας εἰσαφίκοιτο, i. e. *they were never in the habit of honoring any one who came to them.* Od. XXII, 414. Καὶ οὖς μὲν ἵδοις εὐτάκτως καὶ σιωπῇ ἵόντας, προσελαύνων αὐτοῖς τίνες τε εἰεν ἡρώτα, καὶ ἐπεὶ πίθοιτο ἐπήνει. XEN. Cyp. V, 3. 55. (Here ἡρώτα and ἐπήνει denote the *habit of Cyrus.*) Καὶ τοῖς μὲν Ἀθηναῖσι ηὔξετο τὸ ναυτικὸν ἀπὸ τῆς δαπάνης ἥτινεινοι ξυμφέροιεν, αὐτοὶ δὲ, ὅπότε ἀποσταίεν, ἀπαράσκευοι καὶ ἀπειροι ἐσ τὸν πόλεμον καθίσταντο, and the Athenian

navy continued to increase from the money which these contributed, and they, whenever they revolted, always found themselves unprepared and inexperienced for war. THUC. I, 99.

Ἐπὶ Μοίριος βασιλέος, ὅκως ἔλθοι ὁ ποταμὸς ἐπ' ὁκτὼ πήχεας, ἀρρεστεῖ Αἴγυπτον τὴν ἔνερθε Μέμφιος, i. e. whenever the river rose. ΗὔΓ. II, 13. Τὸν δὲ χοῦν τὸν ἐκφορέμενον, ὅκως γίνοιτο νῦξ, ἐς τὸν Τίγριν ἔξεφόρεον, i. e. they carried it away every night. Id. II, 150. Οἱ δὲ (Κάρπες), ὅκως Μίνως δέοιτο, ἐπλήρουν οἱ τὰς νέας. Id. I, 171. Ἐπειδὴ δὲ ἀνοιχθείη, εἰσήγειμεν παρὰ τὸν Σωκράτη, i. e. each morning, when the prison was opened, &c. PLAT. Phaed. 59 D. Οτε ἔξω τοῦ δεινοῦ γένοιντο, πολλοὶ αὐτὸν ἀπέλειπον, many (always) left him, when they were out of danger. ΧΕΝ. An. II, 6, 12. (If ἔγενοντο had been used, the whole sentence would refer to a particular case in which many left him.)

REMARK. The gnomic Aorist, and the other *gnomic* and *iterative* tenses of § 30, can be used in the antecedent clause of these general propositions. The gnomic Aorist, as usual, is a *primary* tense. (See § 32, 2.) E. g.

"Οσ κε θεοῖς ἐπιπείθηται, μᾶλα τ' ἔκλυον αὐτοῦ, whoever obeys the Gods, to him they are ready to listen. Π. I, 218. "Οταν τις ὕσπερ οὗτος ἴσχύσῃ, ἡ πρώτη πρόφασις ἀπαντά ἀνεχαίτισε καὶ διέλυσεν. ΔΕΜ. Ol. II, 20, 27. 'Οπότε προσβλέψει τίνας τῶν ἐν ταῖς τάξεσι, εἰπεν ἀν, ὁ ἄνδρες, κ.τ.λ., i. e. he used to say, &c. ΧΕΝ. Συρ. VII, 1, 10. (See § 30, 2.) Οὔτ' ἀλλοτε πώποτε πρὸς χάριν εἰλόμην λέγειν, ὃ τι ἀν μὴ καὶ συνοίσειν πεπεισμένος ὁ, I have never on other occasions preferred to say anything in order to please, unless I have been convinced that it would also be for your advantage. ΔΕΜ. Phil. I, 54, 27. (Here εἰλόμην is used in a sense approaching that of the gnomic Aorist, so as to be followed by a Subjunctive. See § 30, 1, N. 1.)

NOTE 1. The Indicative is sometimes used instead of the Subjunctive and Optative in relative sentences of this class. (See § 51, N. 3.) Here the speaker refers to one of the cases in which the event in question is liable to occur, as if it were the only case, instead of referring indefinitely to *all possible* cases alike (as when the Subjunctive or Optative is used). This use of the Indicative occurs especially after the indefinite relative *ὅστις*; as the idea of indefiniteness, which is usually expressed by the Subjunctive or Optative, is here sufficiently expressed by the relative itself. E. g.

'Εχθρὸς γάρ μοι κείνος ὅμως Ἀίδαο πύλησιν

Γίγνεται, ὃς πενίη εἴκων ἀπατήλια βάζει. Od. XIV, 156.

Compare this with the first example (Il. IX, 312) under § 62

Ἐμοὶ γὰρ ὅστις πᾶσαν εὐθύνων πόλιν
Μὴ τῶν ἀρίστων ἀπτεταὶ βουλευμάτων,
Ἄλλ' ἐκ φόβου του γλώσσαν ἐγκλείσας ἔχει,
Κάκιστος εἶναι νῦν τε καὶ πάλαι δοκεῖ.
Καὶ μείζον' ὅστις ἀντὶ τῆς αὐτοῦ πάτρας
Φίλον τομίζει, τοῦτον οὐδαμοῦ λέγω. SOPH. Ant. 178.

(Here we might have had *ὅς ἀν . . . μὴ ἀπτηται, ἀλλ' . . . ἔχη*, and *ὅς ἀν νομίζῃ*, without any essential difference in meaning.)

Οἶτινες πρὸς τὰς ἔνυμφορὰς γνώμη μὲν ἡκιστα λυποῦνται, ἔργῳ δὲ
μᾶλιντα ἀντέχουσιν, οὗτοι καὶ πόλεων καὶ ἴδιωτῶν κράτιστοι εἰσιν.
TIHUC. II, 64. So in the same chapter, *ὅστις λαμβάνει*. "Ἐθαπτον
τὸν αὐτὸν τρόπον ὀπόσους ἐπελάμβανεν ἡ στρατιά, they con-
tinued to bury in the same way as many as the army took up. XEN.
An. VI, 5, 6. (Here *ἐπιλαμβάνοι* might have been used.) "Οστις
δ' ἀφικνεῖτο τῶν πυρὰ βασιλέως πρὸς αὐτὸν, πάντας ἀπεπέμπετο.
Ib. I, 1, 5. "Οπου δὲ χιλὸς σπάνιος πάνν εἴη, αὐτὸς δ' ἐδύνατο παρ-
σκευάσασθαι, διαπέμπων ἐκέλευε τοὺς φίλους ἵπποις ἐμβάλλειν τοῦτον.
Ib. I, 9, 27. (In the last two examples there is some Ms. authority
for the more regular *ἀφικνοῖτο* and *δύναιτο*.) See also An. I, 9, 13.

All these examples fall under the first class of conditional relative
sentences, § 61, 1. So in common protasis, § 51, N. 3.

NOTE 2. The Greek generally uses the Indicative in relative
clauses depending on *general negative* sentences, where in Latin a
Subjunctive is more common. E. g.

Παρ' ἐμοὶ δὲ οὐδεὶς μισθοφορεῖ, ὅστις μὴ ἴκανός ἐστιν ἵστα πονεῖν ἐμοὶ,
i. e. no one who is not able (no one unless he is able), *nemo qui non
possit*. XEN. Hell. VI, 1, 5. These sentences are regular protases,
and belong under the rule of § 61, 1. (See Note 1.)

NOTE 3. (a.) In Homer, similes and comparisons are often
expressed by the Subjunctive after *ὡς*, *ὡς τε*, *ὡς ὅτε*, *ὡς ὅς*
(seldom, *ὡς ἀν*, &c.), where we should expect the Present Indicative,
which sometimes occurs. Besides the singular use of
the Subjunctive in these expressions, the omission of *ἀν* or *κέ* is
especially to be noticed. (See § 63, 1.) E. g.

Ὦς δὲ γυνὴ κλαίησι φίλον πόσιν ἀμφιπεσοῦσα,
Ὦς τε ἔης πρόσθεν πόλιος λαῶν τε πέσησιν,
Ὦς Ὀδυσεὺς ἐλεεινὸν ὑπὸ δφρύσι δάκρυον εἰβεν,
Ulysses wept as a wife weeps, &c. Od. VIII, 523-531.

Ὦς δ' ὅτ' ὀπωρινὸς Βορέης φορέησιν ἀκάνθας
Ἄμ πεδίον, πυκινὰ δὲ πρὸς ἀλλήληρσιν ἔχονται,
Ὦς τὴν ἄμ πέλαγος ἀνεμοι φέρον ἔνθα καὶ ἔνθα. Od. V, 328.
Ὦς δ' ὅτ' ἀν ἀστράπη πόσις "Ηρης ἡγκόμοιο,
Ὦς πυκίν ἐν στήθεσσιν ἀνεστενάχις" Αγαμέμνων. II. X, 5-9.

Οἱ δ', ὡς τ' ἀμητῆρες ἐναντίοι ἀλλήλοισιν ὅγμον ἐλαύνωσιν, ὡς

Τρῶες καὶ Ἀχαιοὶ ἐπ' ἀλλήλοισι θορόντες δήσουν. II. XI, 67–71. See also II. XII, 167–172.

(b.) In many cases the Subjunctive or the Present Indicative is followed by the gnomic Aorist in the same simile, the Aorist being merely a more vivid form of expression than the others. (See § 30, 1, Notes 2 and 3.) E. g.

‘Ος δ’ ὅτε καπνὸς ἡῶν εἰς οὐρανὸν εύρυν ἵκηται

‘Αστεος αἰθομένοιο, θεῶν δέ ἐ μῆνις ἀνῆκεν,

Πάσι δ’ ἔθηκε πόνον, τολλοῖσι δὲ κήδε ἐφῆκεν,

‘Ος Ἀχιλεὺς Τρώεσσι πόνον καὶ κήδε ἔθηκεν. II. XXI, 522.

‘Ο δ’ ἐν κονίησι χαμαὶ πέσεν, αἴγειρος ὁσ,

‘Η ρά τ’ ἐν εἰαμενῇ ἔλεος μεγάλοιο πεφύκη

Λείη, ἀτάρ τέ οἱ ὅζοι ἐπ’ ἀκροτάτη πεφύασιν.

Τὴν μὲν θ’ ἄρματοπηγὸς ἀνήρ αἰθωνι σιδήρῳ

‘Εξέταμ’, ὅφρα ἵτυν κάμψη περικαλλέι δίφρῳ.

‘Η μέν τ’ ἀζομένη κεῖται ποταμοῖο παρ’ ὅχθας.

Τοίον ἄρ’ Ἀνθεμίδην Σιμοείσιον ἔξενάριξεν

Αἴας διογενής. II. IV, 482.

§ 63. 1. (a.) In Homer, the relatives (like *εἰ*) often take the Subjunctive *without* *ἄν* or *κέ*, the sense being apparently the same as when *ἄν* is used. (§ 50, 1, N. 2.) E. g.

‘Οττι μᾶλ’ οὐ δηναὶδες, δει ἀθανάτοισι μάχηται. II. V, 407.

‘Ανθρώπους ἐφορᾶ, καὶ τίνυται ὅς τις ἀμάρτη. Od. XIII, 214.

Ζεὺς δ’ αὐτὸς νέμει ὅλβον Ὀλύμπιος ἀνθρώποισιν,

‘Εσθλοῖς ἡδὲ κακοῖσιν, δῆπας ἐθέλη γηιν, ἐκάστῳ. Od. VI, 188.

Οὐ μὴν σοὶ ποτε ἵστον ἔχω γέρας, δῆποτ’ Ἀχαιοῖ

Τρώων ἐκπέρσωστ’ εὐναιώμενον πτολίεθρον. II. I, 163.

Οὐ μὲν γάρ ποτε φῆσι κακὸν πείσεσθαι ὀπίσσω,

‘Οφρ’ ἀρετὴν παρέχωστι θεοὶ καὶ γούνατ’ ὀρώρη, so long as the Gods shall supply valor, &c. Od. XVIII, 132.

(b.) The same omission of *ἄν* is not uncommon in the Attic poets; and even in prose a few exceptional cases occur, if we follow the MSS. (§ 50, 1, N. 3). E. g.

Γέροντα δ’ ὄρθοιν φλαῦρον, δει νέος πέση. ΣΟΡΗ. Ο. Σ. 395. Τῶν δὲ πημοῦν μάλιστα λυποῦστ’ αἱ φανῶστ’ αὐθαίρετοι. Id. Ο. Τ. 1281. Τοῖσι γὰρ μῆτε ἀστεα μῆτε τείχεα ἢ ἐκτισμένα, . . . κῶς οὐν. ἀν εἴησαν οὖντοι ἄμαχοι; ΗΝΤ. IV, 46. (See § 63, 4, a.) ‘Επιχώριον δὲν ἡμῖν οὐδὲν βραχεῖς ἀρκῶσι μὴ πολλοῖς χρῆσθαι, *it being our national habit not to use many words where few suffice.* ΤΗΣC. IV, 17. (Yet the sentence continues, πλείσισι δὲ ἐν φῶ ἀν καιρὸς ἢ, κ.τ.λ.) See § 66, 4, N.

2. The adverb *ἄν* is sometimes used with the Optative or Indicative in conditional relative clauses, when the relative

clause is itself an *apodosis*, with a protasis expressed or implied. In Homer *κέ* with the Optative sometimes occurs where there is no apodosis, as in common protasis. (See § 50, 2, N. 2, *a*, *b*.) E. g.

Ἐξ ὅν ἀν τις εὐ λέγων διαβάλλοι, ἐκ τούτων αὐτοὺς πείσεσθαι (*ἔφη*), *he said that they would form their opinion upon any slanders which any good speaker might (if he pleased) chance to utter.* THUC. VII, 48. But in Od. II, 54, *ὅς κε . . . δοίη φῶς κ' ἐθέλοι*, *that he might give her to any one he pleased, φῶς κ' ἐθέλοι* does not differ from the ordinary *φῶς ἐθέλοι* = *εἴ τινι ἐθέλοι*. In DEM. Phil. I, 41, 3, *οἷον ἀν βούλοισθε* is merely a conjectural emendation for *οἷον ἀν βούλησθε*, which is a regular example illustrating § 62. *“Οὐτιν’ ἀν ὑμεῖς εἰς ταύτην τὴν τάξιν κατεστήσατε, οὗτος τῶν ἵσων αἵτιος ἦν ἀν κακῶν δσωτερος καὶ οὐτος, any one soever whom you might have appointed (if you had chosen) to this post would have been the cause of as great calamities as this man has been.* DEM. F. L. 350, 3. (Without the *ἀν* after *οὐτινα*, this would have been a regular example under § 61, 2, *οὐτινα κατεστήσατε* being equivalent to *εἴ τινα ἄλλον κατεστήσατε, if you had appointed any one else (which you did not do)*. With the *ἀν*, it is itself an apodosis with a suppressed protasis; unless we can suppose that the *ἀν* was used, like *κέ* in the Homeric example, without affecting the sense. See § 49, 2, N. 4.)

3. A conditional relative clause, like a common protasis, may depend upon an Infinitive or Participle (with or without *ἀν*), or upon a final clause. See the last three examples under § 61, 3. (Compare § 53; § 55, 2.)

4. The conditional relative clause may have a form different from that of its apodosis. This happens under the same circumstances as in common protasis. (See § 54.)

(a.) An Indicative or Subjunctive in the relative clause may depend upon an Optative with *ἀν* in the apodosis, either when the expressed apodosis belongs to an implied protasis (§ 54, 1, *a*), or when the Optative with *ἀν* is considered a *primary* tense, from its resemblance in sense to the Future Indicative (54, 1, *b*). See also § 34, 1, *b*. E. g.

Οὐκοῦν καὶ τὸ ὑγιαίνειν καὶ τὸ νοσεῖν, ὅταν ἀγαθοῦ τινος αἵτια γίγνηται, ἀγαθὰ ἀν εἴη, i. e. *when they prove to be the causes of any good, they would be good things (if we should accept your doctrine).* XEN. Mem. IV, 2, 32. So Mem. II, 2, 3; and PLAT. Rep. II, 379 B. *Ἐγὼ δὲ ταύτην μὲν τὴν εἰρήνην, ἔως ἀν εἰς Ἀθηναίων λείπηται, οὐδέποτε* ἀν *συμβουλεύσαιμι ποιήσασθαι τῇ πόλει, I would never advise the city to make this peace, so long as a single Athenian shall be left.* DEM. F. L. 345, 14. (Here *ἔως λείποιτο, so long as one should be left, would be more regular.*) So ARIST. Nub. 1151; SOPH. El. 697.

(b.) The Optative (without *ἄν*) in the relative clause occasionally depends upon a *primary* tense in the apodosis. This may arise from the slight distinction between the Subjunctive and Optative in such sentences (§ 54, 2, a); as in Π. XIII, 317, *αἰπὺν οἱ ἐσσεῖται νῆας ἐνιπρῆσαι, ὅτε μὴ αὐτὸς γε Κρονίων ἐμβάλοι αἰθόμενον δαλὸν νῆεσσι*, *it will be a hard task for him, unless the son of Kronos should hurl, &c.* (More regularly, *ὅτε κε μὴ ἐμβάλῃ, unless he shall hurl, &c.*)

The Optative in the Relative clause sometimes depends on a verb of *necessity, obligation, propriety, possibility, &c.* with an Infinitive, the two forming an expression that is nearly equivalent in sense to an Optative with *ἄν*, which would be expected in their place (§ 54, 2, b). E. g.

Ἄλλ' ὅν πόλις στήσειε, τοῦδε χρὴ κλύειν, we should obey any one whom the state appoints (if the state should appoint any one, we ought to obey him). SOPH. Ant. 666. (*Χρὴ κλύειν* is followed by the Optative from its resemblance in sense to *δικαίως ἀν κλύοι τις*.) *Ἄλλὰ τοῦ μὲν αὐτὸν λέγειν ἀ μὴ σαφῶς εἰδείη φείδεσθαι δεῖ, i. e. we ought to abstain, &c.;* like *φείδοιτο ἀν τις.* XEN. Cyt. I, 6, 19. *Οὐδὲ ποιήσασθαι τις βούλοιτο συνεργοὺς προθύμους, τούτους ταντάπασιν ἔμοιγε δοκεῖ ἀγαθοῖς θηρατέον εἶναι.* Ib. II, 4, 10. (*Here θηρατέον εἶναι = θηρᾶν δεῖν.*) *Ὑπερορᾶν οὐ δυνατὸν ὑμῶν ἀνδρὶ ὃς εἰδείη κυρίους δυτας ὁ τι βούλεσθε αὐτῷ χρῆσθαι.* Id. Hell. VII, 3, 7.

5. The Indicative is generally used in Greek (as in Latin) in *parenthetical* relative clauses, like *ὅτι ποτ' ἐστίν, whatever it is* (quidquid est), *ὅστις ποτ' ἐστίν* (or *ἔσται*), &c. E. g.

Ζεὺς, ὅστις ποτ' ἐστὶν, εἰ τόδ' αὐτῷ φίλον κεκλημένῳ, τοῦτό νιν προσενέπω, Zeus, whoever he may be, &c. AESCH. Agam. 160. *Δουλεύομεν θεοῖς, ὅτι ποτ' εἰσὶν θεοί.* EUR. Orest. 418.

The Subjunctive, however, sometimes occurs; in which case the expression belongs under § 62 or § 61, 3: as in AESCHIN. Tim. § 127, *ἀλλ' ὁ προσαγάμενος αὐτῶν καὶ παρατυχῶν, ὅστις ἀν ἦ, λόγον παρέχει.* So DEM. Phil. I, 47, 24.

Assimilation in Dependent Relative Clauses.

§ 64. 1. When a conditional relative clause *referring to the future* depends on a Subjunctive or Optative referring to the future, it regularly takes by *assimilation* the same mood with its leading verb. Such a leading verb may be in protasis or apodosis, in another conditional relative clause, in the expression of a wish (§ 82), or in a final clause. E. g.

Ἐάν τινες οἱ ἀν δύνωνται τοῦτο ποιῶσι, καλῶς ἔξει, if any who shall be able do this, it will be well. Εἴ τινες οἱ δύναιντο τοῦτο ποιοῖεν, καλῶς ἀν ἔχοι, if any who should be able should do this, it would be

well. *Εἴθε πάντες οἱ δύναιντο τοῦτο ποιοῖεν, O that all who may be able would do this.* (Here the principle of assimilation makes *οἱ δύναιντο* after an Optative preferable to *οἱ ἀν δύνωνται*, which would express the same idea.) So in Latin: *Si absurde canat is qui se haberi velit musicum, turpior sit.* — *Sic injurias fortunae quas ferre nequeas defugiendo relinquas.*

For examples see § 61, 3 and 4.

2. When a conditional relative clause depends on a secondary tense of the Indicative implying the non-fulfilment of a condition, it regularly takes a secondary tense of the Indicative by *assimilation*. The leading Indicative may be in protasis or apodosis (§ 49, 2), in another conditional relative clause (§ 61, 2), in an expression of a wish (§ 83), or in a final clause (§ 44, 3). E. g.

Εἴ τινες οἱ ἐδύναντο τοῦτο ἔπραξαν, καλῶς ἦν ἔσχεν, if any who had been able had done this, it would have been well. *Εἴθε πάντες οἱ ἐδύναντο τοῦτο ἔπραξαν, O that all who had been able had done this.* So in Latin: *Nam si solos eos dices miseros quibus moriendum esset, neminem tu quidem eorum qui viverent exciperes.*

REMARK 1. It will be seen that this principle of assimilation accounts for the Indicative and Optative in a conditional relative sentence, which have been already explained by the analogy of the ordinary forms of protasis. (See § 61, 2 and 4.) In fact, wherever this assimilation occurs, the relative clause stands as a protasis to its antecedent clause, although the latter may be itself a protasis to another apodosis. (See § 34.) Occasionally this principle is disregarded, so that a Subjunctive depends on an Optative. (See the examples under § 34, 1, b, and § 63, 4, a.)

REMARK 2. The Indicative in the construction of § 61, 1, referring simply to the present or past, cannot be affected by assimilation, as that would change its time. E. g.

Μήτ' ἔμοι παρέστιος γένοιτο, μήτ' ἵστον φρονῶν, ὃς τάδ' ἔρθει (i. e. εἰ τις τάδ' ἔρθει). SOPH. Ant. 372.

NOTE 1. The principle of § 64 applies only to *conditional* relative clauses. If the relative refers to a *definite* antecedent, so that its verb denotes a *fact* and not a supposition, the principle of assimilation does not apply, and the Indicative (or any other construction required by the sense, § 59, N. 1) is used. E. g.

Εἰ τῶν πολιτῶν οίσι νῦν πιστεύομεν, τούτοις ἀπιστήσαιμεν, οἱ δ' οὐ χρώμεθα, τούτοισι χρησαίμεσθα, σωθείμεν ἄν. ARIST. Ran. 1446. *Εἴθ' ἕσθα δυνατὸς δραν ὅστον πρόθυμος εἴ, O that thou couldst do as much as thou art eager to do.* EUR. Heracl. 731. (If the Imperfect had been used by assimilation, the meaning would be *as much as thou wert (or mightest be) eager to do.*)

NOTE 2. Conditional relative clauses depending on a Subjunctive or Optative in a *general* supposition (§ 51, § 62) are generally assimilated to the Subjunctive or Optative; but sometimes they take the Indicative on the principle of § 62, Note 1. E. g.

Οὐδ', ἐπειδὰν ὅν ἀν πρίηται κύριος γένηται, τῷ προδότῃ συμβούλῳ περὶ τῶν λοιπῶν ἔτι χρῆται. DEM. Cor. 241, 15. See PLAT. Rep. VI, 508 C and D; Charm. 164 B. 'Ο δὲ τότε μάλιστα ἔχαιρεν, ὅποτε τάχιστα τυχόντας ὅν δέοιντο ἀποπέμποι. XEN. Ages. IX, 2.

Αἰτίᾳ μὲν γάρ ἔστιν, ὅταν τις ψιλῷ χρησάμενος λόγῳ μὴ παράσχῃτα. πίστιν ὅν λέγει, ἔλεγχος δὲ, ὅταν ὅν εἴπη τις καὶ τάληθὲς ὁμοῦ δείξῃ. DEM. Androt. 600, 5. (Here ὅν λέγει and ὅν εἴπη are nearly equivalent.) Ἐκάλει δὲ καὶ ἐτίμα δόποτε τινὰς ἴδοι τοιοῦτον ποιήσαντας ὁ πάντας ἐβούλετο ποιεῖν. XEN. Cyr. II, 1, 30. (Here βούλοιτο for ἐβούλετο would have corresponded to δέοιντο in the second example quoted.)

REMARK. The conjunction δέ is occasionally used to introduce the clause on which a relative depends. Its force here is the same as in apodosis. (See § 57.) E. g.

Οἶη περ φύλλων γενεὴ, τοίη δὲ καὶ ἀνδρῶν. II. VI, 146. Ἐπεί τε δ πόλεμος κατέστη, ὁ δὲ φαίνεται καὶ ἐν τοντῷ προγοὺς τὴν δύναμιν, and when the war broke out, (then) he appears, &c. THUC. II, 65. Μέχρι μὲν οὖν οἱ τοξόται εἰχον τε τὰ βέλη αὐτοῖς καὶ οἷοί τε ἦσαν χρῆσθαι, οἱ δὲ ἀντεῖχον, so long as their archers both had their arrows and were able to use them, they held out. Id. III, 98. Ωσπερ οἱ ὀπλῖται, οὗτοι δὲ καὶ οἱ πελτασταί. XEN. Cyr. VIII, 5, 12. Σο φαίνονται δέ, THUC. I, 11; and ἐγίγνοντο δέ, AESCHIN. Cor. § 69.

Relative Clauses expressing a Purpose, Result, &c.

§ 65. 1. The relative is used with the *Future Indicative* to denote a *purpose* or *object*. E. g.

Πρεσβείαν δὲ πέμπειν, ἵτις ταῦτ' ἐρεῖ καὶ παρέσται τοῖς πράγμασιν, and to send an embassy to say these things, and to be present at the transaction. DEM. Ol. I, 10, 1. Φημὶ δὴ δεῖν ἡμᾶς πρὸς Θετταλοὺς πρεσβείαν πέμπειν, ἣ τοὺς μὲν διδάξει ταῦτα, τοὺς δὲ παροξυνεῖ. Ib. II, 21, 10. Ἔδοξε τῷ δῆμῳ τριάκοντα ἄνδρας ἐλέσθαι, οἱ τοὺς πατρίους νόμους ἔνγγραψουσι, καθ' οὓς πολιτεύσονται. XEN. Hell. II, 3, 2. Οὐ γάρ ἔστι μοι χρήματα. ὅπόθεν ἐκτίσω, for I have no money to pay the fine with. PLAT. Apol. 37 C.

The *antecedent* of the relative, in this case, may be either definite or indefinite; but the negative particle is regularly *μή*, as in final clauses (§ 43, N. 2).

REMARK. "Οπως as a relative is sometimes used in this construction in a way which illustrates its use as a final particle. (See § 45, Rem.) E. g.

Ποίεε δὲ οὗτω ὅκως τῶν σῶν ἐνδεήσει μηδέν, and *act so that there shall be nothing wanting on your part*; lit. *act in that way by which*, &c. HDT. VII, 18. Τὸ οὗτως ἐπίστασθαι ἀνθρώπων ἄλλων προστατεύειν ὅπως ἔξουσι πάντα τὰ ἐπιτίθεια, . . . τοῦτο θαυμαστὸν ἐφαίνετο, i. e. *in such a way that they shall have*, &c. XEN. Cyr. I, 6, 7. So Cyr. II, 4, 31.

NOTE 1. (a.) The Future Indicative is the only form regularly used in prose after the relative in this sense. It is retained even after secondary tenses, seldom being changed to the Future Optative, which would here be expected by § 31, 2, and by the analogy of clauses with *ὅπως* (§ 45). The Future Optative, however, is found in SOPH. O. T. 796, *ἔφενυγον ἔνθα μήποτ' ὁψοί μην ὀνείδη*, — and probably in PLAT. Rep. III, 416 C, *φαίη ἀν τις δεῖν καὶ τὰς οἰκήσεις καὶ τὴν ἄλλην οὐπίαν τοιαύτην αὐτοῖς παρασκευάσασθαι, ητις μῆτε τοὺς φύλακας ὡς ἀρίστους εἴναι παύσοι αὐτοὺς, κακουργεῖν τε μὴ ἐπαροῖ περὶ τοὺς ἄλλους πολίτας*.

(b.) When, however, this Future is quoted indirectly after a past tense, or depends upon a clause expressing a *past* purpose (which is equivalent to standing in indirect discourse, § 26, N. 1), it is sometimes changed to the Future Optative, like any other Future Indicative. E. g.

'Εσκόπει ὅπως ἔσοιτο αὐτῷ ὅστις ζῶντά τε γηροτροφήσοις καὶ τελευτήσαντα θάψοι αὐτόν. ISAE. de. Menecl. Her. § 10. Αἱρεθέντες ἐφ' ὧ τε ἔνγγραψαι νόμους, καθ' οὐστινας πολιτεύσοιντο; *having been chosen with the condition that they should compile the laws by which they were to govern*. XEN. Hell. II, 3, 11. (This is a sort of indirect quotation of the sentence which appears in its *direct* form in Hell. II, 3, 2, the example under § 65, 1.)

NOTE 2. In Homer, the Future Indicative is sometimes used in this sense; as in Od. XIV, 333, *ἐπαρτέας, οἱ δή μιν πέμψουσιν*. Sometimes the Optative with *κέ*, as an apodosis, takes the place of the Future; as in Od. IV, 167, *ἄλλοι οἱ κεν ἀλάκοιεν*. The more common Epic construction is, however, the Subjunctive (generally with *κέ* joined to the relative) after primary tenses, and the Optative (Present or Aorist, *never Future*), without *κέ*, after secondary tenses. E. g.

"Ἐλκος δ' ἵτηρ ἐπιμάσσεται, ἥδ' ἐπιθήσει
Φάρμαχ, ἄ κεν παύσῃσι μελαινάων ὁδυνάων. II. IV, 191.

‘Αλλ’ ἔγετε, κλητοὺς ὁτρύνομεν, οἵ κε τάχιστα

“Ελθωσ” ἐσ κλισίην Πηληιάδεω Αχιλῆος. II. IX, 165.

“Εκδοτε, καὶ τιμὴν ἀποτινέμεν ἦν τιν’ ἔοικεν,

“Η τε καὶ ἐστομένουσι μετ’ ἀθανάτοισι πέληται. II. III, 459.

“Αγγελον ἥκαν, ὃς ἀγγείλειε γυναικί. Od. XV, 458.

Πάπτηνεν δ’ ἀνὰ πύργουν Ἀχαιῶν, εἴ τιν’ ἴδοιτο

‘Ηγεμόνων, ὃς τίς οἱ ἀρὴν ἐτάριστιν ἀμύναι. II. XII, 832.

REMARK. It will be noticed that the earlier Greek here agrees with the Latin (in using the Subjunctive and Optative), while the Attic Greek differs from the Latin by using the more vivid Future Indicative.

NOTE 3. (a.) The Attic Greek allows the Subjunctive in such phrases as *ἔχει ὅ τι εἴπη*, *he has something to say*; where the irregularity seems to be caused by the analogy of the common expression *οὐκ ᔁχει ὅ τι* (or *τι*) *εἴπη*, equivalent to *οὐκ οἴδεν ὅ τι εἴπη*, *he knows not what he shall say*, which contains an indirect question (§ 71). E. g.

Τοιοῦτον ἔθος παρέδοσαν, ὥστε . . . ἔκατέρους ἔχειν ἐφ’ οἷς φιλοτιμηθῶσιν, *that both may have things in which they may glory*. Isoc. Pan. p. 49 C. § 44. (Here there is no indirect question, for the meaning is not *that they may know in what they are to glory*. See note added to Felton’s Isocrates, p. 135.) Οὐδὲν ἔτι διοίσει αὐτῷ, *εὰν μόνον ἔχῃ ὅτῳ διαλέγηται*, *if only he shall have some one to talk with*. PLAT. Symp. 194 D. Τοῖς μέλλοντιν ἔξειν ὅ τι εἰσφέρωσιν. XEN. Oecon. VII, 20. (Compare *ἀπορεῖς ὅ τι λέγης* and *εὐπορεῖς ὅ τι λέγης* in the same sentence, PLAT. Ion. 535 B.)

(b.) The Present or Aorist Optative very rarely occurs in Attic Greek after a past tense, but more frequently after another Optative. E. g.

“Ανδρα οὐδέν’ ἔντοπον (όρῶν), οὐχ ὅστις ἀρκέσειεν, οὐδ’ ὅστις νόσου κάμνοντι συλλάβοιτο, i. e. *when I saw no one there to assist me*, &c. SOPH. Phil. 281. Γόνιμον δὲ ποιητὴν ἀν οὐχ εὑροις ἔτι ζητῶν ἄν, *ὅστις ρῆμα γενναῖον λάκοι*, i. e. *a poet to speak a noble word*. ARIST. Ran. 96. (Yet in vs. 98 we have the regular *ὅστις φθέγξεται*, depending on the same οὐκ ἄν *εὗροις*.) So in PLAT. Rep. III, 398 B, *ὅς μιμοῖτο καὶ λέγοι*, depending on *χρῷμεθα ἄν*. Τῇ ήμετέρᾳ πόλει οὐδὲν ἄν ἐνδείξατο τοσοῦτον οὐδέ ποιήσειεν, *ὑφ’ οὐ πεισθέντες τινὰς Έλλήνων ἐκείνω προεῖσθε*, i. e. *nothing so great, that you woul’ be persuaded by it to sacrifice any of the Greeks to him*. DEM. Phil. II, 67, 20.

NOTE 4. ‘Ως as a relative, in the sense of *by which* (with an antecedent like *anything* understood), is sometimes followed by an Optative with *ἄν* in apodosis, expressing a purpose or object. E. g.

‘Ως μὲν ἄν εἴποιτε δικαίους λόγους καὶ λέγοντος ἄλλον συνείητε, *ἄμεινον Φιλίππου παρεσκεύασθε*, *ὡς δὲ κωλύσατ’ ἄν ἐκείνου πρα-*

τειν ταῦτα ἐφ' ὅν ἔστι νῦν, παντελῶς ἀργῶς ἔχετε, i. e. as to means by which you could make just speeches, &c., you are better prepared than Philip; but as to anything by which you could prevent him from doing what he is now about, you are wholly inactive. DEM. Phil. II, 66, 15. So at the end of the same oration, ὡς δ' ἀν ἐξετασθείη μάλιστ' ἀκριβῶς, μή γένοιτο, i. e. may nothing come upon us by which the truth of what I say would be thoroughly tested.

NOTE 5. The relative with any tense of the Indicative, or even with the Optative and *ἄν*, can be used to denote a *result*, where *ῶστε* might have been expected. (§ 65, 3). This occurs chiefly after negatives, or interrogatives implying a negative. E. g.

Tίς οὗτος εὐήθης ἔστιν ὑμῶν, ὅστις ἀγνοεῖ τὸν ἐκείθεν πόλεμον δεῦρο ἥξοντα, ἀν ἀμελήσωμεν; i. e. who of you is so simple as not to know, &c.? DEM. Ol. I, 13, 16. (Here *ῶστε* ἀγνοεῖν might have been used.) Tίς οὗτος πόρρω τῶν πολιτικῶν ἦν πραγμάτων, ὅστις οὐκ ἔγγὺς ἦν αγκάσθη γενέσθαι τῶν συμφορῶν; ISOC. Pan. p. 64 B. § 113. Tίς οὗτος ῥάθυμος ἔστιν, ὅστις οὐ μετασχεῖν βουλήσεται ταύτης τῆς στρατείας; Ib. p. 79 D. § 185. Οὐδείς ἀν γένοιτο οὗτος ἀδαμάντινος, ὃς ἀν μείνειεν ἐν τῇ δικαιοσύνῃ, no one would ever become so adamantine that he would remain firm in justice. PLAT. Rep. II, 360 B.

2. 'Ἐφ' ὁ or 'ἐφ' ὡτε, on condition that, which is commonly followed by the Infinitive (§ 99), sometimes takes the Future Indicative. E. g.

'Ἐπὶ τούτῳ δὲ ὑπεξίσταμαι τῆς ἀρχῆς, ἐφ' ὡτε ὑπ' οὐδενὸς ὑμέων ἄρξομαι, I withdraw upon this condition, that I shall be ruled, &c. HDT. III, 83. Τούτοισι δ' ὅν πίσυνος ἔων κατήγαγε, ἐπ' ὡτε οἱ ἀπόγονοι αὐτοῦ ἴροφάνται τῶν θεῶν ἔσονται. HDT. VII, 153. Καὶ τὴν Βοιωτίαν ἐξέλιπον Ἀθηναῖοι πᾶσαν, σπουδὰς ποιησάμενοι ἐφ' ὡς τοὺς ἄνδρας κομιοῦνται. THUC. I, 113. Ξυνέβησαν ἐφ' ὡτε ἐξίασιν ἐκ Πελοποννήσου ὑπόσπονδοι καὶ μηδέποτε ἐπιβήσονται αὐτῆς. Id. I, 103.

It will be noticed here (as in Note 1) that the Future Indicative generally remains unchanged even after a secondary tense.

3. "Ὥστε (sometimes ὡς), so that, so as, is usually followed by the Infinitive. (See § 98.) But when the action of the verb expressing the *result* after *ῶστε* is viewed chiefly as an *independent fact*, and not merely as a result, the Indicative can be used.

The Infinitive is sometimes used even here, when the Indic-

ative would seem more natural; and it often makes quite as little difference which of the two is used, as it does in English whether we say *some are so strange as not to be ashamed* (*οὗτως ἄτοποι ὥστε οὐκ αἰσχύνεσθαι*, DEM. F. L. 439, 29), or *some are so strange that they are not ashamed* (*ἥστε οὐκ αἰσχύνονται*). Here, although both expressions have the same general meaning, the former expresses the result *merely* as a result, while the latter expresses it *also* (and more distinctly) as an *independent fact*. E. g.

Οὗτως ἀγνωμόνως ἔχετε, ὥστε ἐλπίζετε αὐτὰ χρηστὰ γενήσεσθαι, κ.τ.λ. are you so senseless that you expect, &c. DEM. Ol. II, 25, 19. (Here *ἥστε ἐλπίζειν, so senseless as to expect*, would merely make the fact of their expecting less prominent.) Οὗτως ἡμῖν δοκεῖ παντὸς ἄξια εἶναι, ὥστε πάντες τὸ καταλιπεῖν αὐτὰ μᾶλιστα φεύγομεν, so that we all especially avoid, &c. XEN. Mem. II, 2, 3. Οὐχ ἡκεν· ὥσθ' οἱ Ἑλληνες ἐφρόντιζον. Id. An. II, 3, 25. Εἰς τοῦτ' ἀπληστίας ἥλθον, ὥστ' οὐκ ἐξήρκεσεν αὐτοῖς ἔχειν τὴν κατὰ γῆν ἀρχὴν, ἀλλι καὶ τὴν κατὰ θάλατταν δύναμιν οὗτως ἐπεθύμησαν λαβεῖν, ὥστε τοὺς συμμάχους τοὺς ἡμετέρους ἀφίστασαν. ISOC. Panath. p. 254 A. § 103. So after ὡς, § 98, 2, N. 1: Οὗτως δή τι κλευηὴ ἐγένετο, ὡς καὶ πάντες οἱ Ἑλληνες Ροδώπιος τούνομα ἐξέμαθον, i. e. so that all the Greeks came to know well the name of Rhodopis. HDT. II, 135.

NOTE. As *ἥστε* in this construction has no effect whatever upon the mood of the verb, it may be followed by any construction that would be allowed in an independent sentence. (See § 59, N. 1.) It may thus take an Optative or Indicative in apodosis with *ἄν*, or even an Imperative. E. g.

὾στε οὐκ ἀν αὐτὸν γνωρίσαιμ' ἀν εἰσιδών. EUR. ΟΓ. 379. Παθῶν μὲν ἀντέδρων, ὥστ', εἰ φρονῶν ἐπρασσον, οὐδὲ ἀν ὥδ' ἐγιγνόμην κακός. SOPH. O. C. 271. Θυητὸς δ' Ὁρέστης· ὥστε μὴ λίαν στένε. Id. El. 1172. So with *οὐ μή* and the Subjunctive (89, 1); οὗτως ἐπιτεθύμηκα ἀκοῦσαι, ὥστε . . . οὐ μή σου ἀπολειφθῶ. PLAT. Phaedr. 227 D.

4. The relative has sometimes a *causal* signification, being equivalent to *ὅτι, because*, and a personal pronoun or demonstrative word. The verb is in the Indicative, as in ordinary causal sentences (§ 81, 1). E. g.

Θαυμαστὸν ποιεῖς, ὃς ἡμῖν οὐδὲν δίδως, you do a strange thing in giving us nothing (like *ὅτι σὺ οὐδὲν δίδως*). XEN. Mem. II, 7, 13. Δέξας ἀμαθῆς εἶναι, ὃς . . . ἐκέλευε, having seemed to be unlearned, because he commanded, &c. HDT. I, 33. Τὴν μητέρα ἐμάκαρίζον, οἵων τέκνων ἐκύρησε (like *ὅτι τοίων*). Id. I, 31. Εὐδαίμων ἐφαίνετο, ὡς ἀδεῶς καὶ γενναῖς ἐτελεύτα, i. e. because he died so fearlessly and nobly (ὡς being equivalent to *ὅτι οὗτως*). PLAT. Phaed. 58 E.

Ταλαίπωρος εἰ, φό μήτε θεοὶ πατρῷοι εἰσι μήθ' ιερά, i. e. *since you have no ancestral Gods, &c.* PLAT. Euthyd. 302 B. (See Remark.) Πῶς ἀν ὄρθως ἐμοῦ καταγιγνώσκοιτε, φό τὸ παράπαν πρὸς τουτονί μηδέν συμβόλαιόν ἔστιν; i. e. *since I have no contract at all, &c.* DEM. Apat. 903, 22. So ARIST. Ran. 1459.

REMARK. The ordinary negative particle of a causal relative sentence is *οὐ*, as in the first example above. (See § 81.) But if a *conditional* force is combined with the causal, *μή* can be used. Thus in the last examples above, in which *μή* is used, φό μή θεοί εἰσιν (besides its causal force) implies *if, as it appears, you are without ancestral Gods*; and φό μηδέν ἔστιν, *if, as it appears, I have no contract*. The same combination of a causal and a conditional force is seen in the Latin *siquidem*.

Temporal Particles signifying Until and Before that.

A. Ἔως, ἔστε, ἄχρι, Μέχρι, Εἰσόκε, Ὁφρα, Until.

§ 66. 1. When ἔως, ἔστε, ἄχρι, μέχρι, and ὡφρα, *until*, refer to a *definite* point of *past* time, at which the action of the verb actually took place, they take the Indicative. E. g.

Νῆχον πάλιν, ἔως ἐπῆλθον εἰς ποταμόν, *I swam on again, until I came to a river.* Od. VII, 280. Πίνει, ἔως ἐθέρμην' αὐτὸν ἀμφιβάσα φλὸξ οἴνου. EUR. Alc. 758. Ξυνέρον ἀπίστετες, ἔστε ἐπὶ ταῖς σκηναῖς ἐγένοντο. XEN. Cyr. VII, 5, 6. (So An. III, 4, 49.) Καὶ ταῦτα ἐποίουν μέχρι σκότος ἐγένετο. Id. An. IV, 2, 4. (So III, 4, 8.) *Ως μὲν Θρηίκιας ἄνδρας ἐπώχετο Τυδέος νίὸς, ὄφρα δυώδεκ' ἔπειφνεν. II. X, 488. *Ηρχ' ἵμεν, ὄφρ' ἀφίκοντο κατὰ στρατὸν, οὐ μιν ἀνώγει. II. XIII, 329. *Ηιεν, ὄφρα μέγα σπέος ἵκετο. Od. V, 57.

NOTE 1. *Ἄχρι οὖ* and *μέχρι οὖ* are used in the same sense as *ἄχρι* and *μέχρι*. E. g.

Τῶν δὲ ταῦτα πραξάντων ἄχρι οὖ ὅδε δὲ λόγος ἐγράφετο Τισίφονος πρεσβύτατος ὃν τῶν ἀδελφῶν τὴν ἀρχὴν εἶχε. XEN. Hell. VI, 4, 37. Τοὺς Ἐλληνας ἀπελύτατο δουλείας, ὃστ' ἐλευθέρους εἶναι μέχρι οὖ πάλιν αὐταὶ αὐτοὺς κατεδοιλώσαντο. PLAT. Menex. 245 A.

NOTE 2. Herodotus uses *ἐσ* ὃ or *ἐσ* οὖ, *until*, like *ἔως*, with the Indicative. E. g.

*Ἀπεδείκνυσαν παῖδα πατρὸς ἔκαστον ἔόντα, ἐσ δὲ ἀπέδεξαν ἀπάστας αὐτάς. HDT. II, 143. *Ἐσ οὖ Λίχης ἀνεῦρε. I, 67.

2. When these particles refer to the *future*, they are

joined with *ἄν* or *κέ* and take the Subjunctive, if the leading verb is primary. (See § 61, 3.) But if such clauses depend upon an Optative in protasis or apodosis, or in a *wish*, they usually take the Optative (without *ἄν*) by assimilation. (See § 61, 4.) E. g.

Μαχήσομαι αὐθὶ μένων, εἴως κε τέλος πολέμου κι χείω, until I shall come to an end of the war. Π. III, 291. "Εως δ' ἀν οὐν πρὸς τοῦ παρόντος ἐκ μάθης, ἔχ' ἐλπίδα. SOPH. O. T. 834. 'Επίσχες, ἔστ' ἀν καὶ τὰ λοιπὰ προσμάθης, wait until you shall learn, &c. AESCH. Prom. 697. Μέχρι δ' ἀν ἔγώ ηκω, αἱ σπουδαὶ μενόντων. XEN. An. II, 3, 24. 'Αλλὰ μέν, δόφρα κέ τοι μελιηδέα οὐνον ἐν εἰκω, but wait, until I shall bring, &c. Π. VI, 258. So δόφρ' ἀν τίσωσιν, Π. I, 509.

Καὶ τὸ μὲν ἀν ἔξαλείφοιεν, τὸ δὲ πάλιν ἔγγράφοιεν, ἔως ὅ τι μάλιστα ἀνθρώπεια ηθη θεοφιλῆ ποιήσειαν, until they should make, &c. PLAT. Rep. VI, 501 C. Εἰ δὲ πάνυ σπουδάζοι φαγεῖν, εἴποιμ' ἀν ὅτι παρὰ ταῖς γυναιξὶν ἐστιν, ἔως παρατείναιμι τοῦτον, i. e. I would tell him this, until I put him to torture. XEN. Cyr. I, 3, 11.

NOTE 1. It will be seen by the examples, that the clause after *ἔως* and other particles signifying *until* sometimes implies a future *purpose* or *object*, the attainment of which is desired. When such a sentence, implying a *purpose* or *object* which would have been originally expressed by a Subjunctive, depends upon a past tense, it generally takes the Optative (§ 31, 1); but the Subjunctive also may be used, in order to retain the mood in which the purpose would have been originally conceived (as in final clauses, § 44, 2). For the general principle, see § 77. E. g.

Σπουδὰς ἐποίησαντο, ἔως ἀπαγγελθείη τὰ λεχθέντα τις Λακεδαιμονια, they made a truce, (to continue) until what had been said should be announced at Sparta. XEN. Hell. III, 2, 20. (Here *ἔως* ἀν *ἀπαγγελθῆ* might have been used; as in THUC. I, 90, ἐκέλευεν (*τους πρέσβεις*) ἐπισχεῖν, *ἔως* ἀν τὸ τεῖχος ἴκανὸν αἴρωσιν.) See § 77, 1, d.

NOTE 2. Homer uses *εἰς* δ κε (or *εἰσόκε*), *until*, with the Subjunctive, as Herodotus uses *ἐσ* ὅ with the Indicative (§ 66, 1, N. 2); as *μίμνετε*, *εἰς* ὅ *κεν* ἀστυ μέγα Πριάμοιο ἐλωμεν, Π. II. 332. *Εἰς* δ κε may take the Optative, retaining *κέ*; as in Ι. XV, 70.

NOTE 3. "Αν is sometimes omitted after *ἔως*, &c. (including *πρίν*, § 67, 1) when they take the Subjunctive, as in common protasis and in relative sentences (§ 50, 1, N. 8; § 63, 1); after *μέχρι* and *πρίν* this occurs even in Attic prose. Thus *ἔστ' ἔγώ μολῶ*, SOPH. Aj. 1183; *μέχρι πλοῦς γένηται*, THUC. I, 137: see THUC. IV, 16; AESCHIN. Cor. § 60.

3. When the clause introduced by *ἔως*, &c., *until*, refers to a result which was *not attained* in past time in consequence of the non-fulfilment of a condition, it takes a secondary tense of the Indicative. (See § 63, 2.) E. g.

‘Ηδέως ἀν τούτῳ ἔτι διελεγόμην, ἔως αὐτῷ τὴν τοῦ Ἀμφίονος ἀπέδωκα ρῆσιν ἀντὶ τῆς τοῦ Ζήθου, *I should gladly have continued to talk with him, until I had given him, &c.* PLAT. Gorg. 506 B. Οὐκ ἀν ἐπανόμην, ἔως ἀπεπειράθην τῆς σοφίας ταυτησί. Id. Crat. 396 C ‘Ἐπισχών ἀν, ἔως οἱ πλειστοι τῶν εἰωθότων γνώμην ἀπεφήναντο, . . . ησυχίαν ἀν ἦγον, i. e. *I should have waited until most of the regular speakers had declared their opinion, &c.* DEM. Phil. I, § 1. (For ἀν here, see § 42, 3.)

The leading verb must be an Indicative implying the non-fulfilment of a condition.

4. When the clause introduced by *ἔως*, &c., *until*, depends upon a verb denoting a *customary action* or a *general truth*, and refers indefinitely to *any one* of a series of occasions, it takes *ἄν* and the Subjunctive after primary tenses, and the simple Optative after secondary tenses. (See § 62.) E. g.

‘Α δ’ ἀν ἀσύντακτα ἥ, ἀνάγκη ταῦτα δεῖ πράγματα παρέχειν, ἔως ἀν χώραν λάθη, *they must always make trouble, until they are put in order.* XEN. Cyr. IV, 5, 37. ‘Οπότε δρα εἴη ἀρίστου, ἀνέμενεν αὐτὸν ἔστε ἐμφάγοιεν τι, ὡς μὴ βουλιμιῶν. Ib. VIII, 1, 44. Περιεμένομεν οὖν ἔκαστοτε, ἔως ἀνοιχθείη τὸ δεσμωτήριον, *we waited every day, until the prison was opened.* PLAT. Phaed. 59 D. (This may mean *until the prison should be opened*; § 66, 2, N 1.)

NOTE. ‘Αν is sometimes omitted after *ἔως*, &c. and *πρίν*, when they take the Subjunctive in this sense, as well as in the other construction (§ 66, 2, N. 3); as *ἐν τῷ φρονεῖν γάρ μηδὲν ἥδιστος βίος, ἔως τὸ χαίρειν καὶ τὸ λυπεῖσθαι μάθης,* SOPH. Aj. 555. So *ὅφρα τελέσσηγ*, II. I, 82; and *ἐσ οὐ ἀποθάνωσι*, HDT. III, 31.

REMARK. When *ἔως* and *ὅφρα* mean *so long as*, they are relatives, and are included under §§ 58–64. *Οφρα* in all its senses is confined to Epic and Lyric poetry. (See § 43, N. 1.)

B. *Πρίν, Until, Before that.*

§ 67. *Πρίν, before, before that, until*, besides taking the Indicative, Subjunctive, and Optative, on the same principles with *ἔως*, &c. (§ 66), may also take the Infinitive (§ 106). The question of choice between the Infinitive and the finite moods generally depends on the nature of the leading clause.

Πρίν regularly takes the Subjunctive and Optative (when they are allowed) only if the leading clause is *negative* or

interrogative with a negative implied; very seldom if that is affirmative. It takes the Indicative after both negative and affirmative clauses, but chiefly after *negatives*.

In Homer the Infinitive is the mood regularly used with *πρίν*, after both affirmative and negative clauses; in Attic Greek it is regularly used after *affirmatives*, and seldom after *negatives*.

1. The Indicative, Subjunctive, and Optative after *πρίν* follow the rules already given for *ἔως*, &c. (§ 66). E. g.

(Indic. § 66, 1.) Οὐκ ἦν ἀλέξημ' οὐδὲν, ἀλλὰ φαρμάκων χρείσκατεσκέλλοντο, πρίν γ' ἔγώ σφισιν ἔδειξα κράσεις ἡπίων ἀκεσμάτων, until *I showed them*, &c. AESCH. Prom. 481. Πάλιν τοῦτο τέμνων οὐκ ἐπανῆκε, πρὶν . . . ἐλοιδόρησε μάλ' ἐν δίκῃ. PLAT. Phaedr. 266 A. Οὐκ ἡξίωσαν νεώτερόν τι πιεῖν ἐς αὐτὸν, πρὶν γε δὴ αὐτοῖς ἀνήρ Ἀργίλιος μηνυτῆς γίγνεται, until *he becomes*, &c. (Histor. Pres.) THUC. I, 132. Πολλὰ ἔπαθεν, πρὶν γέ οἱ χρυσάμπυκα κούρα χαλινὸν Παλλὰς ἦνεγκεν. PIND. Ol. XIII, 92. Ἀνωλόλυξε πρὶν ὄρα. EUR. Med. 1173.

(Subj. and Opt. § 66, 2.) Οὐ κώ σε ἐγώ λέγω (εὐδαίμονα), πρὶν ἀν τελευτήσαντα καλῶς τὸν αἰῶνα πύθω ματι. HDT. I, 32. Οὐδὲ λήξει, πρὶν ἀν ἡ κορέση γέ κέαρ, ἡ . . . ἐληγ τις ἀρχάν. AESCH. Prom. 165. Οὐ χρή με ἐνθένδε ἀπελθεῖν, πρὶν ἀν δῶ δίκην. XEN. AN. V, 7, 5. Ἀλλ' οὐπότ' ἐγωγ' ἀν, πρὶν ἴδοιμ' ὁρθὸν ἔπος, μεμφομένων ἀν καταφαίην. SOPH. O. T. 505. So THEOGN. 126, πρὶν πειρηθεῖης. So πρὶν ἐξελκύστειεν, depending on a protasis (εἰ μὴ ἀνείη), PLAT. Rep. VII, 515 E. "Ολοιο μήπω, πρὶν μάθοιμ' εἰ καὶ πάλιν γνώμην μετοίσεις. SOPH. Phil. 961. (Prīn after Opt. in wish.) Ἀπηγόρευε μηδένα βάλλειν, πρὶν Κύρος ἐμπλησθείη θηρῶν, until *Cyrus should be satisfied*. XEN. Cyp. I, 4, 14. (§ 66, 2, N. 1.)

(Indic. § 66, 3.) Ἐχρῆν οὖν τοὺς ἄλλους μὴ πρότερον περὶ τῶν ὁμολογουμένων συμβουλεύειν, πρὶν περὶ τῶν ἀμφισβητουμένων ἡμᾶς ἐδίδαξαν, they ought not to have given advice, &c., until they had instructed us, &c. ISOC. Paneg. p. 44 C. § 19.

(Subj. and Opt. § 66, 4.) Ὁρῶσι τοὺς πρεσβυτέρους οὐ πρόσθεν ἀπίστας γαστρὸς ἔνεκα, πρὶν ἀν ἀφῶ σιν οἱ ἀρχοντες. XEN. Cyp. I, 2, 8. Οὐ γὰρ πρότερον κατήγορος παρὰ τοῖς ἀκυνουσιν ἴσχύει, πρὶν ἀν ὁ φεύγων ἀδυνατήσῃ τὰς προειρημένας αἰτίας ἀπολύσασθαι. AESCHIN. F. L. § 2. Οὐδαμόθεν ἀφίεσαν, πρὶν παραθείειν αὐτοῖς ἀριστον, before they had placed before them. XEN. AN. IV, 5, 30.

(Subj. without ἀν. § 66, 2, N. 3.) Μὴ στέναξε, πρὶν μάθης. SOGH. Phil. 917. So OD. X, 175; HDT. I, 136; PLAT. Phaed. 62 C.

2. For *πρίν* with the Infinitive, see § 106.

NOTE 1. In Homer, *πρίν* is not found with the Indicative, *πρίν γ' ὅτε* taking its place; a few cases occur of the Subjunctive (with out *ἄν*) and the Optative; but the most common Homeric construction, in sentences of all kinds, is that with the Infinitive (§ 106). E. g.

"*Ημεθ' ἀτυχόμεναι, σανίδες δ' ἔχον εὖ ἀφαρνῖαι, πρίν γ' ὅτε δή με σὸς νῖδος ἀπὸ μεγάροιο κάλεσσεν, i. e. before the time when, &c.*" Od. XXIII, 43. So Il. IX, 588; XII, 437. "*Ω φίλοι, οὐ γάρ πω καταδυσόμεθ' ἀχνύνενοι περ εἰς Ἀΐδαο δόμους, πρὶν μάρσιμον θημαρ ἐπέλθη.*" Od. X, 175. *Οὐκ ἔθελεν φεύγειν πρὶν πειρήσαιτ' Ἀχιλῆος.* Il. XXI, 580. *Πρὶν γ' ὅτ' ἄν* with the Subjunctive is found in Od. II, 374, and IV, 477.

NOTE 2. *Πρίν* with the Infinitive after negative sentences is most common in Homer (Note 1), rare in the Attic poets, and again more frequent in Attic prose. (See Krüger, Vol. II, p. 258.) For examples see § 106.

Examples of the Subjunctive or Optative with *πρίν* after affirmative sentences are very rare. One occurs in Isoc. Paneg. p. 44 A, § 16; *ὅστις οὖν οἰεται τοὺς ἄλλους κοινῆ τι πράξειν ἵγαθὸν, πρὶν ἀν τοὺς προεστῶτας αὐτῶν διαλλάξῃ, λίαν ἀπλῶς ἔχει.*

NOTE 3. *Πρὶν ή, πρότερον ή* (*priusquam*), and *πρόσθεν ή* may be used in the same constructions as *πρίν*. *Πρὶν ή* is especially common in Herodotus. E. g.

Οὐ γὰρ δὴ πρότερον ἀπανέστη, πρὶν ή σφεας ὑποχειρίους ἐποιήσατο. HDT. VI, 45. So THUC. VI, 61. "*Ἄδικει ἀναπειθόμενος πρὶν ή ἀτρεκέως ἐκ μάθη.*" HDT. VII, 10. *Εῦχετο μηδεμίαν οἱ συντυχίην τοιαύτην γενέσθαι, ή μιν παύσει καταστρέψασθαι τὴν Εὐρώπην, πρότερον ή ἐπὶ τέρμασι τοῖσι ἐκείνης γένηται.* Id. VII, 54. *Πρότερον ή* with Indic., PLAT. Phaedr. 232 E. *Πρόσθεν ή σὺ ἐφαίνουσ, τοῦτ' ἐκηρύχθη.* SOPH. O. T. 736. "*Απεκρίνατο δοτι πρόσθεν ἀν ἀποθάνοιεν ή τὰ ὅπλα παραδοίησαν, that they would die before they would give up their arms.*" XEN. An. II, 1, 10. (See § 66, 2.)

For examples of the Infinitive after all these expressions, see § 106. Even *ὑστερον ή* is found with the Infinitive.

NOTE 4. *Πρίν* or *πρὶν ή* is very often preceded by *πρότερον, πρόσθεν, πάρος*, or another *πρίν* (used as an adverb), in the leading clause. E. g.

Οὐ πρότερον πρὸς ἡμᾶς τὸν πόλεμον ἐξέφηναν, πρὶν ἐνόμισαν, κ. τ. λ. XEN. An. III, 1, 16. *Οὐ τοίνυν ἀποκρινοῦμαι πρότερον, πρὶν ἀν πύθωμαι.* PLAT. Euthyd. 295 C. *Καὶ οὐ πρόσθεν ἔστησαν, πρὶν ή πρὸς τοῖς πεζοῖς τῶν Ἀσσυρίων ἐγένοντο.* XEN. Cug. I, 4, 23.

For examples with the Infinitive, see § 106.

NOTE 5. When *πρίν* appears to be followed by a primary tense of the Indicative, it is an adverb qualifying the verb. E. g.

Τὴν δ' ἐγώ οὐ λύσω· πρίν μιν καὶ γῆρας ἔπεισιν, i. e. sooner shall old age come upon her. Il. I, 29.

SECTION IV.

INDIRECT DISCOURSE, INCLUDING INDIRECT QUOTATIONS
AND QUESTIONS.

§ 68. 1. The words or thoughts of any person may be quoted either *directly* or *indirectly*.

A direct quotation is one which gives the exact words of the original speaker or writer.

An indirect quotation is one in which the words of the original speaker conform to the construction of the sentence in which they are quoted. Thus the expression *ταῦτα βούλομαι* may be quoted either *directly*, as *λέγει τις “ταῦτα βούλομαι,”* or *indirectly*, as *λέγει τις ὅτι ταῦτα βούλεται* or *λέγει τις ταῦτα βούλεσθαι*, *some one says that he wishes for these.*

2. Indirect quotations may be introduced by *ὅτι* or *ὡς* (negatively *ὅτι οὐ*, *ὡς οὐ*) or by the Infinitive, as in the example given above; sometimes also by the Participle (§ 73, 2).

3. Indirect *questions* follow the same rules as indirect quotations, in regard to their moods and tenses. (For examples see § 70.)

NOTE. The term *indirect discourse* must be understood to apply to all clauses which express *indirectly* the words or thoughts of any person (those of the speaker himself as well as those of another), after verbs which imply *thought* or the *expression of thought* (*verba sentiendi et declarandi*), and even after such expressions as *δῆλόν ἔστιν*, *σαφές ἔστιν*, &c.

The term may be further applied to any *single* dependent clause in any sentence, which indirectly expresses the thought of any other person than the speaker (or past thoughts of the speaker himself), even when the preceding clauses are not in indirect discourse. (See § 77.)

General Principles of Indirect Discourse.

REMARK. The following are the general principles of indirect discourse, the application of which to particular cases is shown in §§ 70–77.

§ 69. 1. In indirect quotations after $\delta\tau\iota\iota$ or $\omega\varsigma$ and in indirect questions, after *primary* tenses, each verb retains both the mood and the tense of the direct discourse, no change being made except (when necessary) in the *person* of the verb.

After *secondary* tenses, each primary tense of the Indicative and each Subjunctive of the direct discourse may be either changed to the *same tense* of the Optative or retained in its original *mood* and *tense*. The Imperfect and Pluperfect, having no tenses in the Optative, are regularly retained in the Indicative. (See, however, § 70, Note 1, *b.*) The Aorist Indicative remains unchanged when it belongs to a *dependent* clause of the direct discourse (§ 74, 2); but it may be changed to the Optative, like the primary tenses, when it belongs to the leading clause (§ 70, 2). The Indicative with $\ddot{a}\nu$ belongs under § 69, 2.

2. All secondary tenses of the Indicative implying non-fulfilment of a condition (§ 49, 2), and all Optatives (with or without $\ddot{a}\nu$), are retained without change in either mood or tense, after both primary and secondary tenses.

3. When, however, the verb on which the quotation depends is followed by the Infinitive or Participle, the leading verb of the quotation is changed to the *corresponding tense* of the Infinitive or Participle, after both primary and secondary tenses ($\ddot{a}\nu$ being retained when there is one), and the dependent verbs follow the preceding rules. (See § 73.)

4. The adverb *ἄν* is never joined with a verb in indirect discourse, unless it stood also in the direct form: on the other hand, *ἄν* is never omitted with a *verb* in indirect discourse, if it was used in the direct form. When *ἄν* is joined to a relative word or particle before a Subjunctive in the direct discourse, it is regularly dropped when the Subjunctive is changed to the Optative in indirect discourse. (See, however, § 74, 1, N. 2.)

5. The indirect discourse regularly retains the same negative particle which would be used in the direct form. But the Infinitive and Participle occasionally take *μή* in indirect quotation, where *οὐ* would be used in direct discourse. See examples under § 73.

Simple Sentences in Indirect Quotations after *ὅτι* or *ώς* and in Indirect Questions.

§ 70. When the direct discourse is a *simple* sentence, the verb of which stands in any tense of the Indicative (without *ἄν*), the principle of § 69, 1, gives the following rules for indirect quotations after *ὅτι* or *ώς* and for indirect questions: —

1. After *primary* tenses the verb stands in the *Indicative*, in the tense used in the direct discourse. E. g.

Λέγει *ὅτι γράφει*, *he says that he is writing*; λέγει *ὅτι ἔγραφεν*, *he says that he was writing*; λέγει *ὅτι γέγραφεν*, *he says that he has written*; λέγει *ὅτι ἔγεγράφει*, *he says that he had written*; λέγει *ὅτι γράψει*, *he says that he wrote*; λέγει *ὅτι γράψει*, *he says that he shall write*.

Λέγει *γάρ ὡς οὐδέν* *ἐστιν ἀδικώτερον φήμης*. AESCHIN. Timarch. § 125. Οὐ γάρ ἀν τοῦτο γ' εἴποις, ὡς ἔλαθεν. Id. F. L. § 151 (160). Εὐ δὲ *ἴστε*, *ὅτι πλειστον διαφέρει φήμη καὶ συκοφαντία*. Ib. § 145 (153). 'Αλλ' ἐννοεῖν χρὴ τοῦτο μὲν, γυναιχ' *ὅτι ἔφυμεν*. SOPH. Ant. 61. Καὶ ταῦθ' ὡς ἀληθῶς λέγω, καὶ *ὅτι οὔτε ἔδόθη ἡ ψῆφος* εἰ-

ἀπασι πλείοντες τ' ἐγένοντο τῶν ψηφισαμένων, μάρτυρας ὑμῖν παρέξομαι, *I will bring witnesses to show that, &c.* DEM. Eubul. 1303, 2.

Ἐρωτᾷ τί βούλονται, *he asks what they want*; ἐρωτᾷ τί ποιήσουσιν, *he asks what they will do*. Ἐρωτῶντες εἰ λησταὶ εἰσιν, *asking whether they are pirates*. THUC. I, 5. Εὐβοίς. ὃν δ' ἔβλαστεν, οὐκ ἔχω λέγειν. SOPH. Trach. 401. Εἰ ξι μπονήσεις καὶ ξυ εφγάσει σκόπει. Id. Ant. 41. So EUR. Ale. 784

REMARK. It is to be noticed that indirect *questions* after *primary tenses* take the Indicative in Greek, and not the Subjunctive as in Latin. Thus, *nescio quis sit*, *I know not who he is*, in Greek is simply ἀγνοῶ τίς ἐστιν. This does not apply to indirect *questions* which would require the Subjunctive in the *direct* form (§ 71).

2. After *secondary tenses* the verb may be either changed to the Optative or retained in the Indicative. The Optative is the more common form. In both Indicative and Optative, the *tense* used in the direct discourse must be retained. E. g.

"Ελεξεν ὅτι γράφοι (or ὅτι γράφει), *he said that he was writing*; i. e. *he said γράφω*. "Ελεξεν ὅτι γεγραφὼς εἴη (or ὅτι γέγραφεν), *he said that he had written*; i. e. *he said γέγραφα*. "Ελεξεν ὅτι γράψοι (or ὅτι γράψει), *he said that he should write*; i. e. *he said γράψω*. "Ελεξεν ὅτι γράψειεν (or ὅτι ἔγραψεν), *he said that he had written*; i. e. *he said ἔγραψα*.

(Optative.) 'Ενέπλησε φρονήματος τοὺς Ἀρκάδας, λέγων ὡς μόνοις μὲν αὐτοῖς πιτρὶς Πελοποννησος εἴη, πλείστον δὲ τῶν Ἑλληνικῶν φύλον τὸ Ἀρκαδικὸν εἴη, καὶ σώματα ἐγκρατέστατα ἔχοι. XEN. Hell. VII, 1, 23. (He said μόνοις μὲν ὑμῖν . . . ἐστι, πλείστον δὲ . . . ἐστι, καὶ σώματα . . . ἔχει: these Indicatives might have been used in the place of εἴη, εἴη, and ἔχοι.) "Ελεγε δὲ ὁ Πελοπίδας ὅτι Ἀργείοι καὶ Ἀρκάδες μάχη ἡττημένοι εἰεν ὑπὸ Λακεδαιμονίων. Ib. VII, 1, 35. (He said ἡττηνται, which might have been retained.) So HDT. I, 83. "Υπειπῶν τάλλα ὅτι αὐτὸς τάκει πράξοι, φέρετο, *having hinted that he would himself attend to the affairs there*. THUC. I, 90. (He said τάκει πράξω, and πράξει might have been used for πράξοι. Cf. ἀποκρινάμένοι ὅτι πέμψουσιν, from the same chapter, quoted below.) For the Future Optative in general, see § 26. 'Ο δὲ ἐπεν ὅτι ἔσοιντο. XEN. Cyr. VII, 2, 19. (He said ἔσονται.) "Ελεξαν ὅτι πέμψειε σφᾶς ὁ Ἰνδῶν βασιλεὺς, κελεύων ἐρωτᾶν ἐξ ὅτου ὁ πόλεμος εἴη, *they said that the king of the Indians had sent them, commanding them to ask on what account there was war*. Ib. II, 4, 7. (They said ἐπέμψει ημᾶς, and the question to be asked was ἐκ τίνος ἐστὶν ὁ πόλεμος;) "Ελεγον ὅτι οὐπώποθ' οὗτος ὁ ποταμὸς διαβατὸς γένοιτο πεζῇ εἰ μὴ τότε, *they said that this river had never been (ἐγένετο) fordable except then*. Id. An. I, 4, 18. Περικλῆς προηγόρευε τοὺς Ἀθηναῖοις, ὅτ

**Αρχίδαμος μεν οι ξένος εἶη, οὐ μέντοι ἐπὶ κακῷ γε τῆς πόλεως γένοιτο, λα. announced that A. was his friend, but that he had not been made his friend to the injury of the state.* THUC. II, 13. (He said ξένος μοὶ ἐστι, οὐ μέντοι . . . ἐγένετο.) So HDT. I, 25. **Ἐγνωσαν δὲ κενὸς ὁ φοβος εἶη.* XEN. AN. II, 2, 21. *Προϊδόντες δὲ ἐσοιτο ὁ πόλεμος, ἐβούλοντο τὴν Πλάταιαν προκαταλαβεῖν.* THUC. II, 2. **Ἐπειρώμην αὐτῷ δεικνύναι, δὲ οἰοιτο μὲν εἶναι σοφὸς, εἶη δὲ οὐ.* PLAT. APOL. 21 C.

(Indicative.) **Ἐλεγον δὲ ἐλπίζουσιν σὲ καὶ τὴν πόλιν ἔξειν μοι χάριν, they said that they hoped, &c.* ISOc. Phil. p. 87 A. § 23. (They said ἐλπίζομεν, which might have been changed to ἐλπίζοιεν.) **Ηκε δὲ ἀγγέλλων τις ὡς τοὺς πρυτάνεις ὡς Ἐλάτεια κατείληπται, some one had come with the report that Elatea had been taken.* DEM. COR. 284, 21. (Here the Perf. Opt. might have been used.) *Δεινοὺς λόγους ἐτόλμα περὶ ἐμοῦ λέγειν, ὡς ἐγὰν τὸ πρᾶγμα εἰμὶ τοῦτο δεδρακώς.* Id. Mid. 548, 17. *Αἰτιασάμενος γάρ με ἀκαί λέγειν ἀνδρικήστειέ τις, τὸν πατέρα ὡς ἀπέκτονα ἐγὼ τὸν ἐμαυτοῦ, κ.τ.λ.* Id. Andr. 593, 14. *Φανερώς εἶπεν δὲ ή μὲν πόλις σφῶν τετείχισται ἥδη, he said that their city had already been fortified.* THUC. I, 91. **Ἀποκρινάμενοι δὲ πέμψουσιν πρέσβεις, εὐθὺς ἀπῆλλαξαν.* Id. I, 90. (Cf. δὲ πράξοι, quoted above from the same chapter.) **Ηιδεσαν δὲ τοὺς ἀπενεγκόντας οἰκέτας ἔξαιτήσομεν.* DEM. ONET. I, 870, 11. (Εξαιτήσομεν might have been used.) **Ἐτόλμα λέγειν ὡς ὑπὲρ ὑμῶν ἔχθροὺς ἔφ' ἔαυτὸν εἰλκυσε καὶ νῦν ἐν τοῖς ἐσχάτοις ἐστὶ κινδύνοις.* Id. Andr. 611, 10.

(Indirect Questions.) **Ηρώτησεν αὐτὸν τί ποιοίη (ορ τί ποιεῖ), he asked him what he was doing; i. e. he asked τί ποιεῖς; **Ηρώτησεν αὐτὸν τί πεποιηκάς εἶη (ορ τί πεποίηκεν), he asked him what he had done; i. e. he asked τί πεποίηκας; **Ηρώτησεν αὐτὸν τί ποιήσοι (ορ τί ποιήσει), he asked him what he should do; i. e. he asked τί ποιήσεις; **Ηρώτησεν αὐτὸν τί ποιήσειεν (ορ τί ἐποίησεν), he asked him what he had done; i. e. he asked τί ἐποίησας;****

**Ηρέτο, εἴ τις ἐμοῦ εἴη σοφώτερος, he asked whether any one was wiser than I.* PLAT. APOL. 21 A. (The direct question was ἐστι τις σοφώτερος;) **Ο τι δὲ ποιήσοι οὐ διεσήμην, but he did not indicate what he would do.* XEN. AN. II, 1, 23. (The direct question was τί ποιήσω;) **Ἐπειρώτα, τίνα δεύτερον μετ' ἐκείνον ἴδοι, he asked whom he had seen who came next to him.* HDT. I, 31. (The direct question was τίνα εἶδε;) **Εἴρετο κόθεν λάβοι τὸν παῖδα, he asked whence he had received the boy.* Id. I, 116. **Ηρώτων αὐτὸν εἰ ἀναπλεύσειεν, I asked him whether he had set sail.* DEM. POLYCL. 1223, 20. (The direct question was ἀνέπλευσας;)

**Ηπόρουν τί ποτε λέγει, I was uncertain what he meant.* PLAT. APOL. 21 B. (Here λέγοι might have been used.) **Ἐβούλεύονθ' αὐτοι τίν' αὐτοῦ καταλείψουσιν, they were considering the question, whom they should leave here.* DEM. F. L. 378, 23. **Ἐρωτώντων τινῶν διὰ τί ἀπέθανεν, παραγγέλλειν ἐκέλευεν, κ.τ.λ.* XEN. HELL. II, 1, 4.

REMARK 1. After secondary tenses the Indicative and

Optative are equally classic; the Optative being used when the writer wishes to incorporate the quotation *entirely* into his own sentence, and the Indicative, when he wishes to quote it in the original words as far as the construction of his own sentence allows. The Indicative here, like the Subjunctive in final and object clauses after secondary tenses (§ 44, 2), is merely a more vivid form of expression than the Optative. We even find both moods in the same sentence, sometimes when one verb is to be especially emphasized, and sometimes when there is no apparent reason for the change. E. g.

Οὗτοι ἔλεγον ὅτι Κῦρος μὲν τέθνηκεν, Ἀριάδος δὲ πεφευγὼς ἐν τῷ σταθμῷ εἶη, καὶ λέγοις, κ. τ. λ. XEN. An. II, 1, 3. (Here *τέθνηκεν* contains the most important part of the message.) Ἐκ δὲ τούτου ἐπινθάνετο ἡδη αὐτῶν καὶ ὅποσην δόδον διήλασαν, καὶ εἰ οἰκοῖτο ἡ χώρα. Id. Cyr. IV, 4, 4. Ἐτόλμα λέγειν, ὡς χρέα τε πάμπολλα ἐκτέτικεν ὑπέρ ἐμοῦ καὶ ὡς πολλὰ τῶν ἐμῶν λάβοιεν. DEM. Aph. I, 828, 26. (See Rem. 2.) Ὄμοιοι ἡσαν θαυμάζειν ὅποι ποτὲ τρέψονται οἱ Ἑλληνες καὶ τί ἐν νῷ ἔχοιεν. XEN. An. III, 5, 13.

REMARK 2. The Perfect and Future were less familiar forms than the other tenses of the Optative; so that they were frequently retained in the Indicative after secondary tenses, even when the Present or the Aorist was changed to the Optative. (See the last two examples under Rem. 1.) In indirect *questions* the Aorist Indicative was generally retained, for a reason explained in § 21, 2, N. 1. Some writers, like Thucydides, preferred the moods and tenses of the direct form, in all indirect discourse. (See § 44, 2, Rem.)

NOTE 1. (a.) An Imperfect or Pluperfect of the direct discourse is regularly retained in the Indicative, after both primary and secondary tenses, for want of an Imperfect or Pluperfect Optative. E. g.

Ἡκεν ἄγγελος λέγων ὅτι τρίήρεις ἥκουε περιπλεούσας, *he came saying that he had heard*, &c.; i. e. *he said ἥκουον*. XEN. An. I, 2, 21. Ἀκούσας δὲ Ξενοφῶν ἔλεγεν ὅτι ὄρθως ἡ τιώντο καὶ αὐτὸ τὸ ἔργον αὐτοῖς μαρτυροίη, *he said that they had accused him rightly, and that the fact itself bore witness to them*; i. e. *he said ὄρθως ἡ τι ἄσθε καὶ τὸ ἔργον ὑμῶν μαρτυρεῖ*. Ib. III, 3, 12. Εἶχε γὰρ λέγειν, καὶ ὅτι μόνοι τῶν Ἑλλήνων βασιλεῖ συνεμάχοντο ἐν Πλαταιαῖς, καὶ ὅτι ὑπέρεποτε στρατεύσαιντο ἐπὶ βασιλέα (he said μόνος συνεμαχόμεθα, . . . καὶ . . . οὐδέποτε ἐστρατευσάμεθα). XEN. Hell. VII, 1, 34. Τούτων ἔκαστον ἡρόμην, Ὁνήτορα μὲν καὶ Τιμοκράτην, εἴ τινες εἴεν μάρτυρες ὃν ἐναντίον τὴν προῦ ἀπέδοσαν, αὐτὸν δ' Ἀφοβογ, εἴ τινες παρῆσαν ὃ ἀπελάμβανεν, *I asked each of these men*, —

Onetor and Timocrates, whether there were any witnesses before whom they had paid the dowry; and Aphobus, whether there had been any present when he received it. DEM. Onet. I, 860, 10. (The two questions were *εἰσὶ μάρτυρες τινες*; and *παρῆσάν τινες* ;)

(b.) In a few cases the Present Optative is used after secondary tenses to represent the Imperfect Indicative. The Present may thus supply the want of an *Imperfect Optative*, as the Present Infinitive and Participle supply the want of Imperfects (§ 15, 3 and § 16, 2). This can be done only when the context makes it perfectly clear that the Optative represents an *Imperfect*, and not a Present. E. g.

Τὸν Τιμαγόραν ἀπέκτειναν, κατηγοροῦντος τοῦ Λέοντος ὡς οὕτε συσκηνοῦν ἐθέλοι ἔαυτῷ, μετά τε Πελοπίδου πάντα βουλεύοιτο. ΧΕΝ. Hell. VII, 1, 38. (The words of Leon were οὕτε συσκηνοῦν ἐθέλει μοι, μετά τε Πελ. πάντα ἔβουλεύετο.) Τὰ πεπραγμένα διηγοῦντο, ὅτι αὐτοὶ μὲν ἐπὶ τοῖς πολεμίοις πλέοιεν, τὴν δὲ ἀναίρεσιν τῶν ναυαγῶν προστάξαιεν ἀνδράσιν ικανοῖς. Ib. I, 7, 5. (The direct discourse was αὐτοὶ μὲν ἐπλέομεν, τὴν δὲ ἀναίρεσιν προστάξαμεν.) Καὶ μοι πάντες ἀπεκρίναντο καθ' ἕκαστον, ὅτι οὐδεὶς μάρτυς παρείη, κομίζοιτο δὲ λαμβάνων καθ' ὄποιον δέοιτο Ἀφοβος παρ' αὐτῶν, they replied, that no witness had been present, and that Aphobus had received the money from them, taking it in such sums as he happened to want. DEM. Onet. I, 869, 12. (The direct discourse was οὐδεὶς μάρτυς παρῆν, ἐκομίζετο δὲ λαμβάνων καθ' ὄποιον δέοιτο. Παρεῖη contains the answer to the question *εἴ τινες παρῆσαν* in the preceding sentence, which is quoted as the last example under a. The Imperfect in the question prevents the Optatives used in the reply from being ambiguous.) So PLAT. Rep. IV, 439 E.

NOTE 2. In indirect discourse after secondary tenses, each tense of the Indicative or Optative is to be translated by *its own* past tense, to suit the English idiom. Thus *εἶπεν ὅτι γράφοι* (or *γράφει*) is *he said that he was writing*; *εἶπεν ὅτι γέγραφὼς εἴη* (or *γέγραφεν*) is *he said that he had written*.

In a few cases the Greek uses the same idiom as the English, and allows the Imperfect or Pluperfect to stand irregularly with *ὅτι* or *ὡς* after a secondary tense, where regularly the Present or Perfect (Optative or Indicative) would be required. In such cases the context must make it clear that the tense represented is not an Imperfect or Pluperfect (Note 1, a.). E. g.

Ἐν πολλῇ ἀπορίᾳ ἦσαν οἱ Ἑλληνες, ἐννοούμενοι μὲν ὅτι ἐπὶ ταῖς βασιλέως θύραις ἦσαν, κύκλῳ δὲ αὐτοῖς . . . πόλεις πολέμουσαι ὅσαν

ἀγορὰν δὲ οὐδεὶς ἔτι παρέξει ἔμελλεν, ἀπεῖχον δὲ τῆς Ἐλλάδος οὐ μεῖνον ἡ μύρια στάδια, . . . προύδεδώκεσαν δὲ πύτοὺς καὶ οἱ βάρβαροι, μόνοι δὲ καταλειμμένοι ἡσαν οὐδὲ ἵππεοι οὐδενα σύμμαχον ἔχοντες. XEN. An. III, 1, 2. (In all these cases the direct discourse would be in the Present or Perfect Indicative.) Λέγεται δὲ αὐτὸν γνῶναι ἐφ' ὧ ἐχώρει, *it is said that he knew for what he was coming.* THUC. I, 134. (Here *χωρίη* or *χωρεῖ* would be the regular form) Διὰ τὸν χθιζινὸν ἄνθρωπον, ὃς ἡμᾶς διεδύετ', ἔξαπατῶν καὶ λέγων ὡς φιλαθήναιος ἦν καὶ τὰν Σάμων πρῶτος κατείποι, i. e. *saying* φιλαθήναιός εἰμι καὶ τὰν Σάμων πρῶτος κατείπον. ARIST. Vesp. 283. (Here *εἰμί* is changed to *ἦν*, and not to *εἶη*: *κατείπον* could have been changed only to *κατείποι*.)

In these examples the principle usually observed in indirect discourse, — that the tenses employed in the quotation denote *relative* not *absolute* time (§ 9), — is given up, and the Imperfect and Pluperfect denote *absolute* time, as in causal sentences (§ 81, 1). See § 81, 2, Rem.

NOTE 3. (a.) An indirect quotation, with its verb in the Optative after *ὅτι* or *ὡς*, is sometimes followed by an *independent* sentence with an Optative, which continues the quotation as if it were itself dependent on the *ὅτι* or *ὡς*. Such sentences are generally introduced by *γάρ*. E. g.

"*Ηκουον δὲ ἔγωγέ τινων ὡς οὐδὲ τοὺς λιμένας καὶ τὰς ἀγορὰς ἔτι δώσουσιν αὐτῷ καρπούσθαι· τὰ γάρ κοινὰ τὰ Θετταλῶν ἀπὸ τούτων δέοιται διοικεῖν, for (as they said) they must administer, &c.* DEM. Ol. I, 15, 22. *'Απεκρίναντο αὐτῷ ὅτι ἀδύνατα σφίσιν εἴη ποιεῖν ἀ προκαλεῖται ἀνευ Ἀθηναίων· παῖδες γάρ σφῶν καὶ γυναῖκες παρ' ἐκείνοις εἴησαν.* THUC. II, 72. *"Ελεγον ὅτι παντὸς ἄξια λέγοις Σεύθης· χειμῶν γάρ εἴη, κ. τ. λ.* XEN. An. VII, 3, 13.

(b.) Such independent sentences with the Optative are sometimes found even when no Optative precedes, in which case the context always contains some allusion to another's thought or expression. E. g.

"*Υπέσχετο τὸν ἄνδρ' Ἀχαιοῖς τόνδε δηλώσειν ἄγων· οἴοιτο μὲν μᾶλισθ' ἔκούσιον λαβῶν, εἰ μὴ θέλοι δ', ἀκοντα, i. e. he thought (as he said), &c.* SOPH. Phil. 617. *'Αλλὰ γάρ οὐδέν τι μᾶλλον ἦν ἀθάνατον, ἀλλὰ καὶ αὐτὸν τὸ εἰς ἄνθρωπον σῶμα ἐλθεῖν ἀρχὴ ἦν αὐτῇ δλέθρου, ὕσπερ νόσος· καὶ ταλαιπωρουμένη τε δὴ τούτον τὸν βίον ζώη, καὶ τελευτώσα γε ἐν τῷ καλουμένῳ θανάτῳ ἀπολλύοιτο, and (according to the theory) it lives in misery, &c., and finally perishes in what is called death.* PLAT. Phaed. 95 D. (Plato is here merely stating the views of others. For the Imperfects in the first sentence, see § 11, Note 6.)

§ 71. When a question in the direct form would be expressed by an *interrogative Subjunctive* (§ 88), indirect

questions after primary tenses retain the Subjunctive; after secondary tenses the Subjunctive may be either changed to the same tense of the Optative or retained in its original form. E. g.

Πρὸς ἀμφότερα ἀπορῶ, ταύτην θ' ὅπως ἐκδῶ καὶ τἄλλ' ὅπόθεν διεικῶ, *I am at a loss on both questions, how I shall give her a dowry (πῶς ταύτην ἐκδῶ);, and whence I shall pay other expenses (πόθεν τἄλλα διεικῶ);.* DEM. Aph. I, 834, 18. Βούλεύομαι ὅπως σε ἀποδρῶ, *I am trying to think how I shall escape you (πῶς σε ἀποδρῶ);.* XEN. Cyr. I, 4, 13. Οὐκ ἔχω τί λέγω, *I know not what I shall say.* DEM. Phil. III, 124, 24. So in Latin, *non habeo quid dicam.* In AESCH. Prom. 470, οὐκ ἔχω σόφισμ' δτω . . . ἀπαλλαγῶ may be explained on this principle as interrogative; or by § 65, 1, N. 3, as a relative clause. Οὐ γὰρ δὴ δὶ ἀπειρίαν γε οὐ φήσεις ἔχειν ὅ τι εἴπης, *for it is not surely through inexperience that you will declare that you know not what to say (i. e. τί εἴπω);.* DEM. F. L. 378, 4. So ὅ τι δῶ and οἷς δῶ. XEN. An. I, 7, 7. Τὰ δὲ ἐκπώματα οὐκ οἴδει Χρυσάντα τούτω δῶ, *I do not know whether I shall give them, &c.* Id. Cyr. VIII, 4, 16.

'Εν δέ οἱ ἡτορ . . . μερμήριξεν, ή ὅ γε . . . τοὺς μὲν ἀναστήσειεν, ή δ' Ἀτρείδην ἐναρίζοι, ήὲ χόλον παύσειεν, ἡρητύσειε τε θυμόν. Π. I, 191. (The direct questions were τοὺς μὲν ἀναστήσω, 'Ατρείδην δ' ἐναρίζω; — ήὲ παύσω, ἡρητύσω τε;) Κλήρους πάλλον, ὑππότερος δὴ πρόσθεν ἀφείη χάλκεον ἔγχος, i. e. they shook the lots, to decide which should first throw his spear, the question being πότερος πρόσθεν ἀφῆ; II. III, 317. 'Επήροντο, εἰ παραδοῖεν Κορινθίους τὴν πόλιν, they asked whether they should give up their city, the question being παραδῶμεν τὴν πόλιν; THUC. I, 25. 'Εβούλεύοντο εἰ τὰ σκευοφόρα ἐνταῦθα ἄγοιντο ή ἀπίοιεν ἐπὶ τὸ στρατόπεδον. XEN. An. I, 10, 17. (So An. I, 10, 5.) 'Ηπόρει ὅ τι χρήσαιτο τῷ πράγματι, he was at a loss how to act in the matter, i. e. τί χρήσωμαι; Id. Hell. VII, 4, 39. Οὐ γὰρ εἴχομεν . . . ὅπως δρῶντες καλῶς πράξαιμεν, for we could not see how we should fare well, if we did it. SOPH. Ant. 272.

'Απορέοντος δὲ βασιλέος ὅ τι χρήσηται τῷ παρεόντι πρήγματι, Επιάλτης ἡλθε οἱ ἐς λόγους. HDT. VII, 213. 'Ηπόρησε μὲν ὅποτε ρωσε διακινδυνεύσῃ χωρήσας. THUC. I, 63. Οἱ Πλαταιῆς ἐβούλεύοντο εἴτε κατακαύσωσιν ὥσπερ ἔχουσιν, εἴτε τι ἄλλο χρήσωνται, whether they should burn them as they were, or deal with them in some other way. Id. II, 4. 'Απορήσαντες ὅπῃ καθορμίσωνται, ἐς Πρώτην τὴν νῆσον ἔπλευσαν. Id. IV, 13.

REMARK 1. The context must decide whether the Optative in indirect questions represents a Subjunctive (§ 71) or an Indicative (§ 70, 2). The distinction is especially important when the Aorist Optative is used (§ 21, 2, N. 1). See also § 74, 2, N. 1.

REMARK 2. When the leading verb is in the Optative with *ἄν*,

the Optative may be used in indirect questions of this class. See examples in § 34, 3.

NOTE 1. The particle commonly used in the sense of *whether* in indirect questions is *εἰ*, which can introduce a Subjunctive, as well as an Indicative or Optative. (See XEN. Cyr. VIII, 4, 16, quoted above.) 'Εάν cannot mean *whether*; and when this introduces a clause resembling an indirect question, the expression is really a protasis, with an apodosis suppressed or implied (§ 53, N. 2). E. g.

Εἰ δέ σοι μὴ δοκεῖ, σκέψαι ἐὰν τόδε σοι μᾶλλον ἀρέσκη· φημὶ γὰρ ἔγὼ τὸ νόμιμον δίκαιον εἶναι. XEN. Mem. IV, 4, 12. (The meaning here is, *but if that does not please you, examine, in case this shall suit you better (that then you may adopt it)* ; and not, *look to see whether this suits you better*. If *ἐὰν ἀρέσκη* is an indirect question, it can represent no form of *direct* question which includes the *ἀν*. Even *ἀρέσκη* alone could not be explained as an interrogative Subjunctive, by § 88.) 'Εὰν ἀρέσκη in the passage just quoted is similar to *ἐὰν ἐνδειξώμεθα* in PLAT. Rep. V, 455 B: Βούλει οὖν δεώμεθα τοῦ τὰ τοιαῦτα ἀντιλέγοντος ἀκολουθῆσαι ἡμῖν, *ἐάν πως ἡμεῖς ἐκείνῳ ἐνδειξώμεθα, ὅτι οὐδέν ἔστιν ἐπιτήδευμα ἡδιον*; *shall we then ask the one who makes such objections to follow us, in case we can in any way show him that, &c.?* See XEN. An. II, 1, 8; and ARIST. Nub. 535. (Such sentences belong under § 53, N. 2. See also § 77, 1, c.)

NOTE 2. *Εἴ κε* with the Subjunctive in Homer sometimes forms an indirect question, representing the Epic Subjunctive with *κε* in the direct question. (See § 87, Note.) E. g.

Μένετε ὅφρα ἴδητ’ αἴ κ’ ὑμμιν ὑπέρσχη χεῖρα Κρονίων; *are you waiting that you may see whether the son of Kronos will hold his hand to protect you?* Il. IV, 249. (The direct question would be *ὑπέρσχη κε χεῖρα;*) Here the *κε* always belongs to the verb, so that this Epic construction is no authority for the supposed Attic use of *έάν* and the Subjunctive in the same sense. See Note 1.

§ 72. When the verb of the direct discourse stands with *ἀν* in the Indicative or Optative (forming an apodosis), the same mood and tense are retained in indirect quotations with *ὅτι* and *ώς* and in indirect questions, after both primary and secondary tenses. (See § 69, 2.) E. g.

Δέγει ὅτι τοῦτο ἀν ἐγένετο, *he says that this would have happened:* ἔλεγεν ὅτι τοῦτο ἀν ἐγένετο, *he said that this would have happened.* Δέγει (ορ ἔλεγεν) ὅτι οὗτος δικαίως ἀν θάνοι, *he says (or said) that this man would justly be put to death.*

(Θεμιστοκλῆς) ἀπεκρίνατο, ὅτι οὕτ’ ἀν αὐτὸς Σερίφιος ὁν ὄνομαστός ἐγένετο οὐτ ἐκείνος Ἀθηναῖος, *he replied that he should not have*

become famous himself if he had been a Seriphian, nor would the other if he had been an Athenian. PLAT. Rep. I, 380 A. Ἐννοεῖτε, ὅτι ἥττον ἀν στάσις εἴη ἐνὸς ἀρχοντος ἢ πολλῶν. XEN. An. VI, 1, 29. Απεκρίνατο, ὅτι πρόσθεν ἀν ἀποθάνοιεν ἢ τὰ ὅπλα παραδοίσαν. Ἡb. II, 1, 10. (The direct discourse was πρόσθεν ἀν ἀποθάνοιεν.) Παρελθών τις δειξάτω, ὡς οἱ Θετταλοὶ νῦν οὐκ ἀν ἐλεύθεροι γένοιντο ἀσμενοι. DEM. Ol. II, 20, 18. Οὐδὲ εἰδέναι φησὶ τί ἀν τοιῶν ὑμῖν χαρίσαιτο. Id. F. L. 356, 13. Οὐκ ἔχω τίς ἀν γενοί γαν. AESCH. Prom. 905. So 907. Ἡρώτων εἰ δοῖεν ἀν τούτων τὰ πιστά. XEN. An. IV, 8, 7.

NOTE. The same rule applies when a secondary tense of the Indicative in apodosis with *ἀν* omitted (§ 49, 2, N. 2) is quoted. E. g.

(“Ἐλεγεν) ὅτι . . . κρείττον ἦν αὐτῷ τότε ἀποθανεῖν, he said that it were better for him to die at once. LYS. X, p. 117, § 25. (The direct discourse was κρείττον ἦν μοι.)

§ 73. 1. When the Infinitive is used in the indirect quotation of a simple sentence, which had its verb in the Indicative (with or without *ἀν*) or the Optative (with *ἀν*), the verb is changed in the quotation to the same tense of the Infinitive, after both primary and secondary tenses. If *ἀν* was used in the direct discourse, it must be retained with the Infinitive.

The Present and Perfect Infinitive here represent the Imperfect and Pluperfect (as well as the Present and Perfect) Indicative. (§ 15, 3; § 18, 3, Rem.) E. g.

Φησὶ γράφειν, he says that he is writing; ἔφη γράφειν, he said that he was writing; φήσει γράφειν, he will say that he is (then) writing. (The direct discourse is here γράφω.) Φησὶ (ἔφη) γράφειν ἀν, εἰ ἐδύνατο, he says (or said) that he should now be writing, if he were able. (He says ἔγραφον ἀν.) Φησὶ (ἔφη) γράφειν ἀν, εἰ δύναιτο, he says (or said) that he should write, if he should (ever) be able. (He says γράφοιμι ἀν.)

Φησὶ γράψαι, he says that he wrote; ἔφη γράψαι, he said that he had written; φήσει γράψαι, he will say that he wrote. (He says ἔγραψα.) See § 23, 2.) Φησὶ (ἔφη) γράψαι ἀν, εἰ ἐδυνήθη, he says (or said) that he should have written, if he had been able. (He says ἔγραψα ἀν.) Φησὶ (ἔφη) γράψαι ἀν, εἰ δυνηθείη, he says (or said) that he should write, if he should (ever) be able. (He says γράψαιμι ἀν.)

Φησὶ (φήσει) γεγραφέναι, he says (or will say) that he has written; ἔφη γεγραφέναι, he said that he had written. (He says γέγραφα.) For the Perfect with *ἀν*, see below.

Φησὶ (φήσει) γράψειν, he says (or will say) that he will write; ἔφη γράψειν, he said that he would write. (He says γράψω.)

(Present.) *Αρρωστεῖν προφασίζεται, he pretends that he is sick.* 'Εξώμοσεν ἀρρωστεῖν τουτονί, *he took his oath that this man was sick.* DEM. F. L. 379, 15 and 17. Οὐκ ἔφη αὐτὸς ἀλλ' ἐκεῖνος στρατηγεῖν, *he said that not he himself, but Nicias, was general;* i. e. *he said, οὐκ ἐγὼ αἰτὸς ἀλλ' ἐκεῖνος στρατηγεῖν.* THUC. IV, 28. Τίνας ποτ' εὐχὰς ὑπολαμβάνετε εὖχεσθαι τὸν Φίλιππον ὅτε ἐσπενδεῖν; *what prayers do you suppose Philip made, &c.?* DEM. F. L. 381, 10. (Εὐχεσθαι here represents ηὕχετο: for other examples of the Imperfect, see § 15, 3.) Οἷμαι γὰρ ἀν οὐκ ἀχαρίστως μοι ἔχειν, *for I think it would not be a thankless labor;* i. e. οὐκ ἀν ἔχοι. XEN. An. II, 3, 18. Οἰεσθε γὰρ τὸν πατέρα . . . οὐκ ἀν φυλάττειν καὶ τὴν τιμὴν λαμβάνειν τὸν πωλουμένων ξύλων, *do you think that he would not have taken care and have received the pay, &c.?* i. e. οὐκ ἀν ἐφύλαττεν καὶ ἐλάμβανεν; DEM. Timoth. 1194, 20. (See § 41, 1.)

(Aorist.) *Κατασχεῖν φησι τούτους, he says that he detained them.* Τοὺς δ' αἰχμαλώτους οὐδ' ἐνθυμηθῆναι φησι λύσασθαι, *but he says that he did not even think of ransoming the prisoners.* DEM. F. L. 353, 14 and 18. (He says κατέσχον, and οὐδ' ἐνεθυμήθην.) 'Ο Κύρος λέγεται γενέσθαι Καμβύσεω, *Cyrus is said to have been the son of Cambyses.* XEN. Cyr. I, 2, 1. Τοὺς Ἀθηναίους ἥλπιζεν ἵστως ἀν ἐπεξελθεῖν καὶ τὴν γῆν οὐκ ἀν περιιδοιεν, *he hoped that the Athenians would perhaps march out, and not allow their land to be laid waste;* i. e. ἵστως ἀν ἐπεξέλθοιεν καὶ οὐκ ἀν περιιδοιεν. THUC. II, 20. 'Απήσαν νομίσαντες μὴ ἀν ἔτι ἴκανοι γενέσθαι καλύσαι τὸν τειχισμόν. Id. VI, 102. (Here οὐκ ἀν γενοίμεθα would be the direct form. (See § 69, 5.) So I, 139. Οὐκ ἀν ἥγεσθαι αὐτὸν καὶ ἀπέδραμεῖν, *do you not believe that (in that case) he would have run thither?* i. e. οὐκ ἀν ἐπέδραμεν; DEM. Aph. I, 831, 12. (See § 41, 3.)

(Perfect.) *Φησὶν αὐτὸς αἴτιος γεγενῆσθαι, he says, αἴτιος γεγένημαι.* DEM. F. L. 352, 26. Εἴκασον ἡ διώκοντα οἰχεσθαι ἡ καταληφόμενόν τι προεληλακέναι. XEN. An. I, 10, 16. (Their thought was ἡ διώκων οἰχεται, ἡ . . . προελήλακεν. See § 10, N. 4.) "Εφη χρήματ' ἔαντῳ τοὺς Θηβαίους ἐπικεκηρυχέναι, *he said that the Thebans had offered a reward for him.* DEM. F. L. 347, 26. For examples of the Perfect Infinitive with ἀν, representing the Pluperfect Indicative and the Perfect Optative, see § 41, 2.

(Future.) *Ἐπαγγέλλεται τὰ δίκαια ποιήσειν, he promises to do what is right.* DEM. F. L. 356, 10. So II. I, 161. "Εφη ἐντὸς ἡμερῶν ἔικοσιν ἡ ἄξειν Λακεδαιμονίους ζῶντας ἡ αὐτοῦ ἀποκτενεῖν, *he said that within twenty days he would either bring them alive or kill them where they were.* THUC. IV, 28. (Cleon said ἡ ἄξω . . . ἡ ἀποκτενώ.) Ταῦτα (φησὶ) πεπράξεσθαι δυοῖν ἡ τριῶν ἡμερῶν, *he says that this will have been accomplished within two or three days.* DEM. F. L. 364, 18. (See § 29, Note 6.) For the rare Future Infinitive with ἀν, see § 41, 4.

REMARK. For the meaning of each tense of the Infinitive in indirect discourse, see § 15, 2; § 18, 3; § 23, 2; and § 27. It will

be seen that these tenses (especially the Aorist) in this use differ essentially from the same tenses in other constructions; it is therefore important to ascertain in each case to which class the Infinitive belongs. This must be decided by the context; but in general it may be stated that an Infinitive stands in indirect discourse, when it depends upon a verb implying *thought* or the *expression of thought*, and when *also* the thought, as originally conceived, would have been expressed by some tense of the *Indicative* (with or without *ān*) or of the *Optative* (with *ān*), which can be transferred without change of tense to the Infinitive. (See § 15, 2, N. 1, which applies only to the Infinitive *without* *ān*.) Thus *λέγω αὐτὸν ἐλθεῖν* means *I say that he came*; but *βούλεται ἐλθεῖν* means *he wishes to come*, where *ἐλθεῖν* is merely an ordinary Infinitive, belonging under § 23, 1. In the former case *ἐλθεῖν* represents *ἥλθεν*, but in the latter case it represents no form of the Aorist Indicative or Optative, and is therefore not in indirect discourse. So with the Infinitive after all verbs of *commanding, advising, wishing*, and others enumerated in § 92, 1.

2. When the Participle with the sense of the Infinitive (§ 113) is used in the indirect quotation of a simple sentence, it follows the rules already given for the Infinitive (§ 73, 1), in regard to its tense and the use of *ān*. E. g.

'Αγγέλλει τούτους ἐρχομένους, *he announces that they are coming*; ήγγειλε τούτους ἐρχομένους, *he announced that they were coming*. (The announcement is *οὗτοι ἐρχονται*.) 'Αγγέλλει τούτους ἐλθόντας, *he announces that they came*; ήγγειλε τούτους ἐλθόντας, *he announced that they had come*. (The announcement is *ἥλθον*.) 'Αγγέλλει τούτους ἐληλυθότας, *he announces that they are come*; ήγγειλε τούτους ἐληλυθότας, *he announced that they were come*. (The announcement is *ἐληλύθασιν*.) 'Αγγέλλει (ήγγειλε) τοῦτο γενήσομενον, *he announces (or announced) that this is (or was) about to happen*. (He announces *τοῦτο γενήσεται*.)

Τοῖς τε γάρ ἐπιχειρήμασιν ἔώρων οὐ κατορθοῦντες καὶ τοὺς στρατιώτας ἀχθομένους τῇ μονῇ, *they saw that they were not succeeding, and that the soldiers were distressed*; i. e. *they saw, οὐ κατορθοῦμεν καὶ οἱ στρατιῶται ἀχθονται*. THUC. VII, 47. 'Εμμένομεν οἰς ὠμολογήσαμεν δίκαιοις οὐσιν; *do we abide by what we acknowledged to be just* (i. e. *δίκαιά ἔστιν*)? PLAT. Crit. 50 A. Πάνθ' ἔνεκα ἔαντοῦ τοιῶν ἐξελληγεκταί, *he has been proved to be doing everything for his own interest*. DEM. Ol. II, 20, 12. Αὐτῷ Κύρον στρατεύοντα πρῶτος ήγγειλα, *I first announced to him that Cyrus was marching against him*. XEN. An. II, 8, 19. See SOPH. O. T. 395.

'Επιστάμενοι καὶ τὸν βάρβαρον αὐτὸν περὶ αὐτῷ τὰ πλείω σφαλέντα, καὶ πρὸς αὐτὸὺς τοὺς Ἀθηναίους πολλὰ ἡμᾶς ἥδη τοῖς ἀμαρτήμασιν αὐτῶν μᾶλλον ἡ τῇ ἀφ' ὑμῶν τιμωρίᾳ περιγεγενημένους. THUC. I, 69. (The direct discourse would be ὁ βάρβαρος . . . ἐσφάλη, καὶ ἡμεῖς . . . περιγεγενήμεθα.) So in the same chapter,

τὰν Μῆδον αὐτοὶ ἴσμεν ἐκ πειράτων γῆς ἐπὶ τὴν Πελοπόννησον ἐλθόντα, i. e. ὁ Μῆδος ἥλθεν. Οὐ γὰρ ἔδεσαν αὐτὸν τεθνηκότα, *jor they did not know that he was dead* (i. e. τέθνηκεν). XEN. An. I, 10, 16. Ἐπέδειξα οὐδὲν ἀληθὲς ἀπηγγελκότα ἀλλὰ φενακίσανθ' ὑμᾶς, *I have shown that he has reported nothing that is true, and that he deceived you.* (Perf. and Aor.) DEM. F. L. 396, 30.

Ἐὶ εὐ ἔδειν καὶ τὴν συμμαχίαν μοι γενησομένην, *if I were sure that I should obtain an alliance also* (i. e. συμμαχία μοι γενήσεται). Ib. 353, 25. So XEN. Hell. IV, 7, 3. Ὁ δ' ἀντοφείλων ἀμβλύτερος, εἰδὼς οὐκ ἐς χάριν ἀλλ' ἐς ὄφειλημα τὴν ἀρετὴν ἀπὸ δώσων, *knowing that he shall return the benefit*, &c. THUC. II, 40. Γνόντες οὕτ' ἀποκωλύσειν δυνατού ὄντες, εἴ τ' ἀπομονωθήσονται τῆς ἔξυμβάσεως, κινδυνεύσοντες, ποιοῦνται ὁμολογίαν. Id. III, 28. (The direct discourse would be οὕτε δυνατοί ἐσμεν, εἴ τ' ἀπομονωθησόμεθα, κινδυνεύσομεν.)

Ἐδ' δ' ἵσθι μηδὲν ἀν με τούτων ἐπιχειρήσαντα σε πείθειν, εἰ δυναστείαν μόνον ἡ πλούτου ἔώρων ἐξ αὐτῶν γενησόμενον. ISOCH. Phil. p. 109 B. § 133. (Here μηδὲν ἀν ἐπιχειρήσαντα represents οὐδὲν ἀν ἐπεχείρησα, § 69, 5; and γενησόμενον represents γενήσεται.) Σκοπούμενος οὖν εὑρίσκουν οὐδαμῶς ἀν ἄλλως τούτο διαπραξάμενος, *I found that I could accomplish this* (διαπραξαίμην ἀν) *in no other way.* Id. Antid. p. 311 C. § 7.

Οπως δέ γε τὸς πολεμίους δύναισθε κακῶς ποιεῖν, οὐκ οἰσθα μανθάνοντας ὑμᾶς πολλὰς κακουργίας, *do you not know that you learned*, &c. XEN. Cyr. I, 6, 28. (Here the Optative δύναισθε, as well as the whole context, shows that μανθάνοντας represents ἐμανθάνετε, § 16, 2.) Μέμνημα δὲ ἔγωγε καὶ παῖς ὁν Κριτίᾳ τῷδε ἔχοντα σε, *I remember that you were with this Critias.* PLAT. Charm. 156 A. (Ξυνόντα represents ξυνῆσθα.) See § 16, 2, and the examples.

Indirect Quotation of Compound Sentences.

§ 74. When a compound sentence is to be indirectly quoted, its *leading* verb is expressed according to the rules given for simple sentences (§§ 70–73).

1. If the quotation depends on a primary tense, all the *dependent* verbs of the original sentence retain the moods and tenses of the direct discourse.

If the quotation depends on a secondary tense, all dependent verbs of the original sentence which in the direct discourse stood in the *Present*, *Perfect*, or *Future* Indicative, or in *any* tense of the Subjunctive, may (at the pleasure of the writer) either be changed to the

same tenses of the Optative, or retain both the moods and tenses of the direct discourse. The Optative is the more common form. E. g.

(After primary tenses.) *Ἄν δ' ὑμεῖς λέγητε, ποιήσειν (φησί) δὴ μήτ' αἰσχύνην μήτ' ἀδοξίαν αὐτῷ φέρει.* DEM. F. L. 354, 8. (Here no change is made, except from *ποιήσει* to *ποιήσειν*.) *Νομίζω γάρ, ἂν τοῦτ' ἀκριβώς μάθητε, μᾶλλον ὑμᾶς τούτοις μὲν ἀπιστήσειν ἐμοὶ δὲ βοηθήσειν.* Id. Onet. I, 870, 27. *Ἐὰν ἐκεῖνο εἰδόμεν, ὅτι ἀπαντα δόσα πώποτ' ἡλπίσαμεν τινα πράξειν ὑπὲρ ἡμῶν καθ' ἡμῶν εὑρηται, . . . καν μὴ νῦν ἐθέλωμεν ἐκεῖ πολεμεῖν αὐτῷ, ἐνθάδ' ἵσως ἀναγκασθήσομεθα τοῦτο ποιεῖν, κ. τ. λ.* Id. Phil. I, 54, 18. *Προλέγω ὅτι, ὅποτερ ἀν ἀποκρίνηται, ἔξελεγχθήσεται.* PLAT. Euthyd. 275 E. See DEM. Mid. 536, 1, where two such conditional sentences depend on *εἰ πρόδηλον γένοιτο.* (See § 34, 3.)

Ορῶ σοι τούτων δεῆσον, ὅταν ἐπιθυμήσῃς φιλίαν πρός τινα ποιεῖσθαι. XEN. Mem. II, 6, 29. *Παράδειγμα σαφὲς καταστήσατε, δι ἀν ἀφιστήται, θανάτῳ ζημιώσομενον.* THUC. III, 40. See § 73, 2.

(Opt. after secondary tenses.) *Εἶπε ὅτι ἄνδρα ἄγοι δν εἰρξαι δέοι he said that he was bringing a man whom it was necessary to confine.* i. e. he said *ἄνδρα ἄγω δν εἰρξαι δέι.* XEN. Hell. V, 4, 8. *Ἀπεκρίνατο ὅτι μανθάνοιεν οἱ μανθάνοντες ἀούκ ἐπίσταιντο,* i. e. he replied, *μανθάνοντις ἀούκ ἐπίστανται.* PLAT. Euthyd. 276 E. (Here *ἀ* has a definite antecedent, § 59, and is not conditional; it takes the Optative only because it is in indirect discourse. So with *δν* in the preceding example.) *Ἀγησίλαος ἔλεγεν ὅτι, εἰ βλαβερὰ πεπραχώς εἴη, δίκαιος εἴη ζημιούσθαι,* i. e. he said *εἰ βλαβερὰ πέπραχε, δίκαιος ἐστι ζημιούσθαι.* XEN. Hell. V, 2, 32. So AN. VI, 6, 25.

Εἰ δέ τινα φεύγοντα λήψοιτο, προηγόρευει ὅτι ὡς πολεμίω χρήσοιτο. Id. Cyr. III, 1, 3. (This is a quotation of a conditional sentence belonging under § 50, 1, N. 1; *εἰ τινα λήψομαι, . . . χρήσομαι.*) *Τινόντες δὲ . . . ὅτι, εἰ δώσοιεν εὐθύνας, κινδυνεύσοιει ἀπολέσθαι, πέμπουσιν καὶ διδάσκουσιν τοὺς Θηβαίους ὡς, εἰ μὴ στρατεύσοιεν, κινδυνεύσοιεν οἱ Ἀρκάδες πάλιν λακωνίσαι.* Id. Hell. VII, 4, 34. (See § 32, 2.) *Ηίδει γάρ ὅτι, εἰ μάχης ποτὲ δήσοι, ἐν τούτων αὐτῷ παραστάτας ληπτέον εἴη.* Id. Cyr. VIII, 1, 10. (The direct discourse was *εἰ τι δεήσει, . . . ληπτέον ἔστιν.*)

Ἐλογίζοντο ὡς, εἰ μὴ μάχοιντο, ἀποστήσοιντο αἱ περιοικίδες πόλεις. Id. Hell. VI, 4, 6. (Εὰν μὴ μαχώμεθα, ἀποστήσονται.) *Χρήματ' ὑπισχνεῖτο δώσειν, εἰ τοῦ πράγματος αἰτιώντο ἐμέ.* DEM. Mid. 548, 20. (Δώσω, εὰν αἰτιάσθε.) *Ηγείτο γάρ ἀπαν ποιήσειν αὐτὸν, εἰ τις ἀργυρίον διδοίη.* LYS. in Erat. p. 121, § 14. *Εὑξαντο σωτήρια θύσειν, ἔνθα πρώτον εἰς φιλίαν γῆν ἀφίκοιντο.* XEN. An. V, 1, 1. (The dependent clause is found in the direct discourse in III 2, 9: *δοκεῖ μοι εὐχασθαι τῷ θεῷ τούτῳ θύσειν σωτήρια ὅπου ἀν πρώτων εἰς φιλίαν γῆν ἀφίκωμεθα.*) *Τοῦτο ἐπραγματεύετο νομίζων, ὃσα τὴν πόλεως προλάβοι, πάντα ταῦτα βεβαίως ἔξειν.* DEM. Cor. 234, 5 (Οσ' ἀν προλάβω, βεβαίως ἔξω.) *Ηλπίζουν ὑπὸ τῷ παίδω, ἐπειδὴ*

τελευτήσειαν τὸν βίον, ταφήσεσθαι. LYS. AGOR. p. 183. § 45. (Ἐπειδὰν τελευτήσωμεν, ταφήσομεθα.) Κόνων ἐδίδασκεν ὡς οὕτω μὲν ποιοῦντι πάσαι αὐτῷ αἱ πόλεις φιλίαι ἔσοιντο, εἰ δὲ δουλοῦσθαι βουλόμενος φανερὸς ἔσοιτο, ἔλεγεν ὡς μία ἐκάστη πολλὰ πράγματα ἴκανη εἴη παρέχειν, καὶ κίνδυνος εἴη μὴ καὶ οἱ Ἑλληνες, εἰ ταῦτα αἴσθοιντο, συσταίεν. XEN. HELL. IV, 8, 2.

Ἐτι δὲ γιγνώσκεν ἔφασαν φθονοῦντας μὲν αὐτοὺς, εἴ τι σφίσιν ἀγαθὸν γίγνοιτο, ἐφηδομένους δ', εἴ τις συμφορὰ προσπίπτοι, *they said they knew that they were envious if any good came to them, but pleased if any calamity befell them.* Ib. V, 2, 2. (Φθονεῖτε μὲν, εάν τι ἡμῖν ἀγαθὸν γίγνηται, ἐφήδεσθε δ', εάν τις συμφορὰ προσπίπτῃ. See § 51.) Τὴν αἰτίαν, ἥ πρόδηλος ἦν ἐπ' ἐκείνους ἥξοντα, εἴ τι πάθοι Χαρίδημος. DEM. ARISTOC. 624, 20. (Ἡξει, εάν τι πάθῃ Χαρίδημος.) See § 73, 2.

(Subj. and Indic. after secondary tenses.) Ἐλεγον δτι ἄκρα τέ ἐστιν ἔνδον καὶ οἱ πολέμοι πολλοὶ, οἱ παίουσιν τοὺς ἔνδον ἀνθρώπους, *then said that there was a height, &c.* XEN. AN. V, 2, 17. (Here εἰεν and παίουεν might have been used.)

Ἐδόκει μοι ταύτη πειρᾶσθαι σωθῆναι, ἐνθυμουμένῳ δτι, εάν μὲν λάθω, σωθήσομαι, κ.τ.λ. LYS. ERAT. p. 121, § 15. (Here εί λάθοιμι, σωθησοίμην might have been used.) Φάσκων τε, ἦν σωθῆσοκαδε, κατά γε τὸ αὐτῷ δυνατὸν διαλλάξειν Ἀθηναίους καὶ Δακεδαιμονίους, ἀπέπλευσεν. XEN. HELL. I, 6, 7. (He said ἦν σωθῶ, which might have been changed to εί σωθείη.) Ὑπέσχοντο αὐτοῖς, ἦν ἐπὶ Ποτίδαιαν ἵστιν Ἀθηναῖοι, ἐσ τὴν Ἀττικὴν ἐσβαλείν. THUC. I, 58. (Ἡ ἵστιν, ἐσβαλοῦμεν.) So THUC. I, 137. Καὶ οὐκ ἔφασαν λέναι, εάν μὴ τις αὐτοῖς χρήματα διδῷ. . . Ο δ' ὑπέσχετο ἀνδρὶ ἐκάστῳ δώσειν πέντε μνᾶς, ἐπάν εἰς Βαβυλῶνα ἥκωσι, καὶ τὸν μισθὸν ἐντελῆ, μέχρι ἀν καταστήσῃ τοὺς Ἑλληνας εἰς Ἰωνίαν πάλιν. XEN. AN. I, 4, 12 and 13. Ἐφη χρῆναι, . . . οἱ ἀν ἐλεγχθῶσι διαβάλλοντες τῶν Ἑλλήνων, ὡς προδότας ὅντας τιμωρηθῆναι. Ib. II, 5, 27.

Εἰ δὲ μὴ, καὶ αὐτοὶ ἔφασαν αὐτῶν τοὺς ἄνδρας ἀποκτενεῖν οὐς ἔχουσι ὥντας. THUC. II, 5. ("Ἐχοιεν might have been used.") Κατασχίσειν τὰς πύλας ἔφασαν, εἰ μὴ ἐκόντες ἀνοίξουσιν. XEN. AN. VII, 1, 16. (Εἰ μὴ ἀνοίξοιεν might have been used.) Αὐτοῖς τοιαύτη δόξα παρειστῆκει, ὡς, εἰ μὲν πρότερον ἐπ' ἄλλην πόλιν ἵστιν, ἐκείνοις καὶ Ἀθηναίοις πολεμήσουσιν. εἰ δ' ἐνθάδε πρῶτον ἀφίξονται, οὐδένας ἄλλους τολμήσειν, κ.τ.λ. LYS. OR. FUN. p. 192, § 22. (Τοῦτο πρόδηλον ἦν ἐσόμενον, εἰ μὴ ὑμεῖς κωλύσετε, it was already manifest that this would be so, unless you should prevent it (i. e. ἔσται, εἰ μὴ κωλύσετε). AESCHIN. COR. § 90. (Κωλύσοιτε might be used; and κωλύσατε, representing εάν μὴ κωλύσῃτε, is found in one Ms. and many editions.) See § 73, 2.

NOTE 1. The dependent verbs in indirect discourse may be changed to the Optative, even when the leading verb retains the Indicative; and sometimes (though rarely) a dependent verb retains the Subjunctive or Indicative, when the

leading verb is changed to the Optative. This often gives rise to a great variety of constructions in the same sentence. E. g.

Δηλώσας ὅτι ἔτοιμοί εἰσι μάχεσθαι, εἴ τις ἔξέρχοιτο. XEN. Cyr. IV, 1, 1. ("Ἐτοιμοί εἰσιν, ἔάν τις ἔξέρχηται.") Δύσανδρος εἶπε ὅτι παραπόνδους ὑμᾶς ἔχοι, καὶ ὅτι οὐ περὶ πολιτείας ὑμῖν ἔσται ἀλλὰ περὶ σωτηρίας, εἰ μὴ ποιήσαιθ' ἀ Θηραμένης κελεύοι. LYS. in Erat. p. 127, § 74. ("Ἐχω, καὶ οὐ . . . ἔσται, ἔάν μὴ ποιήσῃθ' ἀ Θ. κελεύει. There is no need of the emendations ποιήσετ', and κελεύει.) Ἐδόκει δῆλον εἶναι ὅτι αἱρήσονται αὐτὸν, εἴ τις ἐπιψηφίζοι. XEN. An. VI, 1, 25. Οὐκ ἡγνέι Εὐθουλίδης ὅτι, εἰ λόγος ἀ ποδοθήσιτο, καὶ παραγένοιντό μοι πάντες οἱ δημόται, καὶ ἡ ψῆφος δικαίως δοθείη, οὐδαμοῦ γενήσονται οἱ μετὰ τούτου συνεστηκότες. DEM. Eubul. 1303, 22. (Εἰ ἀποδοθήσεται, καὶ ἔάν παραγένωνται, καὶ ψῆφος δοθῇ, οὐδαμοῦ γενήσονται.) Ἀγησίλαος γνοὺς ὅτι, εἰ μὲν μηδετέρῳ συλλήψοιτο, μισθὸν οὐδέτερος λύσει τοῖς Ἐλλησιν, ἀγορὰν δὲ οὐδέτερος παρέξει, δόπτερος τ' ἀν κρατήσῃ, οὐτος ἔχθρὸς ἔσται· εἰ δὲ τῷ ἐπέρῳ συλλήψοιτο, οὐτός γε φίλος ἔσοιτο, κ.τ.λ. XEN. Ages. II, 31.

"Ἐλεγον ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἥκοιεν ἡγημόνας ἔχοντες, οἱ αὐτοὺς, ἔάν σπουδαὶ γένεωνται, ἄξουσιν ἔνθεν ἔξουσι τὰ ἐπιτήδεια. XEN. An. II, 3, 6. Ἐπηρώτα, ποῖα εἴη τῶν δρέων δόπθεν οἱ Χαλδαῖοι καταθέοντες ληίζονται. Id. Cyr. III, 2, 1. Τούτοις προσλεγον, ὅτι εἰρωνεύσοιο καὶ πάντα μᾶλλον ποιήσοις ἡ ἀποκρινοῖο, εἴ τις τί σε ἐρωτᾷ. PLAT. Rep. I, 337 A. (Ἐρωτᾶ in the direct discourse would belong under § 51, N. 3, the Futures denoting a habit.) "Ἐλεξας ὅτι μέγιστον εἴη μαθεῖν δπως δεῖ ἔξεργάζεσθαι ἔκαστα· εἰ δὲ μὴ, οὐδὲ τῆς ἐπιμελείας ἔφησθα ὄφελος οὐδὲν γίγνεσθαι, εἰ μὴ τις ἐπίσταιτο ἀ δεῖ καὶ ὡς δεῖ ποιεῖν. XEN. Oecon. XV, 2.

In DEM. Cor. 276, 23, we have both the constructions of § 74, 1 in the same sentence: εἰ μὲν τοῦτο τῶν ἔκείνου συμμάχων εἰσηγοῖτο τις, ὑπόψεσθαι τὸ πρᾶγμα ἐνόμικε πάντας, ἀν δ 'Αθηναῖος ἦ ὁ τοῦτο ποιῶν, εὐπόρως λήσειν. (Here εἰ εἰσηγοῖτο represents ἔάν εἰσηγῆται, corresponding to ἔάν ή.)

NOTE 2. According to the general rule (§ 69, 4), all relatives and particles which take *ἀν* and the Subjunctive lose the *ἀν* when such Subjunctives are changed to the Optative in indirect discourse after secondary tenses. In a few cases, however, the *ἀν* is irregularly retained, even after the verb has been changed to the Optative. This must not be confounded with *ἀν* belonging to the Optative itself, making an apodosis. E. g.

Οὐκ ἔσθ' ὄστις οὐχ ἡγεῖτο τῶν εἰδότων δίκην με λήψεσθαι παρ' αὐτῶν, ἐπειδὴν τάχιστα ἀνήρ εἶναι δοκιμασθείην. DEM. Onet. I, 865, 24. (The direct discourse was ἐπειδὰν δοκιμασθῆ, and the regular indirect form would be either ἐπειδὴ δοκιμασθείην or ἐπειδὰν δοκιμασθῶ. Here the verb is changed, while the original particle ἐπειδάν is retained.) See also § 77, 1, Note 3.

2. The Imperfect and Pluperfect remain in the Indicative unchanged, even after secondary tenses, in the dependent (as well as in the leading) clauses of indirect discourse, from the want of those tenses in the Optative. (§ 70, 2, Note 1, a.)

The Aorist Indicative also regularly remains unchanged after secondary tenses, when it stood in a dependent clause of the direct discourse; not being changed to the Aorist Optative (as it may be when it stood in the leading clause, § 70, 2). E. g.

'Ἐπιστεῖλαι δὲ σφίσιν αὐτοῖς τὸν ἐφόρους (ἔφασαν) εἰπεῖν, ὡς δὸν μὲν πρόσθεν ἐποίουν μέμφοντο αὐτοῖς, *that they sent them to say that they blamed them for what they had done before*; i. e. ὡν πρόσθεν ἐποιεῖτε μεμφόμεθα ὑμῖν. XEN. Hell. III, 2, 6.

(Aorist Ind.) "Ἡλπίζον τοὺς Σικελοὺς ταύτη, οὓς μετέπεμψαν, ἀπαντήσεσθαι, *they hoped that the Sikels whom they had sent for would meet them here*. THUC. VII, 80. 'Αντέλεγον . . . λέγοντες μὴ ἀπηγγέλθαι πω τὰς σπουδὰς, ὅτ' ἐσέπεμψαν τοὺς ὄπλίτας. Id. V, 49. (§ 69, 5.) "Ἐλεγον ὡς Σενοφῶν οἴχοιτο ὡς Σεύθην οἰκήσων καὶ δὲ πέσχετο αὐτῷ ἀποληφόμενος. XEN. An. VII, 7, 55. "Ἐκαστον ἡρόμην, εἰ τινες εἰεν μάρτυρες ὡν ἐναντίου τὴν προϊκὸν ἀπέδοσαν. DEM. Onet. I, 869, 9.

NOTE 1. The Aorist Indicative is not changed to the Aorist Optative in the case just mentioned, as the latter tense in such dependent clauses generally represents the Aorist Subjunctive of the direct discourse, so that confusion might arise. Thus ἔφη ἀ εὑροι δῶσειν means *he said that he would give whatever he might find* (ἀ εὑροι representing ἀ ἀν εὕρω); but if ἀ εὑροι could also represent ἀ εὑρον, it might also mean *he said that he would give what he actually had found*. In the leading clause the ambiguity is confined to indirect questions; and in these the Aorist Indicative is generally retained for the same reason. (See § 70, 2, Rem. 2.)

When no ambiguity can arise from the change of an Aorist Indicative to the Optative, this tense may follow the general principle (§ 69, 1), even in dependent clauses of a quotation. This occurs chiefly in causal sentences after ὅτι, &c., *because* (§ 81, 2), in which the Subjunctive can never be used. E. g.

Εἶχε γὰρ λέγειν ὡς Λακεδαιμόνιοι διὰ τὸντο πολεμήσειαν αὐτοῖς, ὅτι οὐκ ἐθελήσατε μετ' Ἀγησιλάου ἐλθεῖν ἐπ' αὐτὸν οὐδὲ θύσαι ἐάσειαν αὐτὸν ἐν Αὐλίδι. XEN. Hell. VII, 1, 34. (The direct discourse was ἐπολέμησαν ἡμῖν, ὅτι οὐκ ἐθελήσαμεν . . . οὐδὲ θύσαι εἰάσαμεν.) 'Απηγήσασθαι (φασι) ὡς ἀνοσιώτατον μὲν εἴη εἰργασμένος ὅτε τούτον ἀδελφεοῦ ἀποτάμωτο τὴν κεφαλὴν, σοφώτατον δὲ ὅτι τοὺς φιλάκους κατατεθύσας καταλύσειε τοῦ ἀδελφεοῦ κρεμάμενον τὸν γέκυν Ήδη

II, 121. (Here *ὅτι* *καταλύσει* represents *ὅτι* *κατέλυσα*, *because I took down*; *ὅτε* *ἀποτύμοι* (so the MSS.) may also be understood in a causal sense, *since he had cut off*. Madvig, however, reads *ὅτι* in both clauses.) See also § 77, 1, e, and examples.

NOTE 2. The Imperfect or Pluperfect sometimes stands irregularly in a dependent (as well as in the leading) clause, after a secondary tense, to represent a Present or Perfect Indicative, which would regularly be retained or changed to the Present or Perfect Optative. Such clauses really abandon the construction of indirect discourse. (See § 70, 2, N. 2; § 77, 1, N. 2.) E. g.

Ἐλεγον οὐ καλῶς τὴν Ἑλλάδα ἐλευθεροῦν αὐτὸν, εἰ ἄνδρας διέφθειρεν οὕτε χείρας ἀνταιρομένους οὕτε πολεμίους. THUC. III, 32. (Οὐ καλῶς ἐλευθεροῖς, εἰ διαφθείρεις.) Οὕτε γάρ τοῖς θεοῖς ἔφη καλῶς ἔχειν, εἰ ταῖς μεγάλαις θυσίαις μᾶλλον ἢ ταῖς μικραῖς ἔχαιρον. XEN. Mém. I, 3, 3. (Εἰ χαίρουσιν.) Καὶ ἔφη εἶναι παρ' ἑαυτῷ ὅσου μὴ ἢν ἀνηλωμένουν. DEM. Olymp. 1172, 1. ("Οσον μὴ ἐστιν ἀνηλωμένον.) Α μὲν εἰλήφει τῆς πόλεως ἀποδώσειν (ἥγονται), *I thought that he would give back what he had taken from the city*; i. e. ἀ εἰλήφεν ἀποδώσει. Id. F. L. 388, 17.

§ 75. When a dependent clause of the original sentence contains a secondary tense of the Indicative implying the non-fulfilment of a condition, the same mood and tense are retained in the indirect discourse, after both primary and secondary tenses. E. g.

Ἐδόκει, εἰ μὴ ἔφθασαν ξυλαβόντες τοὺς ἄνδρας, προδοθῆναι ἀν τὴν πόλιν. THUC. VI, 61. (If *ἔφθασαν* had been changed to the Optative, the construction would have become that of § 76.) Οἴεσθε τὸν πατέρα, εἰ μὴ Τιμοθέου ἢν τὰ ξύλα καὶ ἐδεήθη οὗτος αὐτὸν . . . παρασχεῖν τὸ ναῦλον, ἔασαι ἀν ποτε, κ. τ. λ., ἀλλ' οὐκ ἀν φυλάττειν καὶ τὴν τιμὴν λαμβάνειν, ἔως ἐκομίσατο τὰ ἑαυτοῦ. DEM. Timoth. 1194, 13. Τούτων εἴ τι ἡν ἀληθὲς, οἴεσθ' οὐκ ἀν αὐτὴν λαβεῖν; Id. Aph. I, 831, 5. *Ἡδέως ἀν υμῶν πυθοίμην, τίν' ἀν ποτε γνώμην περὶ ἐμοῦ εἴχετε, εἰ μὴ ἐπετριηράρχησα ἀλλὰ πλέων φόχόμην.* Id. Polycl. 1227, 2.

§ 76. An Optative in a dependent clause of the original sentence (as in the leading clause) is retained without change of mood or tense in all indirect discourse. E. g.

Ἐπεν ὅτι ἔλθοι ἀν εἰς λόγους, εἰ δύρρους λάβοι. XEN. Hell. III, 1, 20. *Ὕπτον ἀν διὰ τοῦτο τυγχάνειν (δοκεῖ μοι), εἴ τι δέοισθε παρ αὐτῶν.* XEN. An. VI, 1, 26. *Ἐλεγεν ὅτι οὐκ ἀν ποτε προοίτο, ἐπεὶ μπαξ φίλος αὐτῶν ἐγένετο, οὐδὲ εἰ ἔτι μὲν μείους γένοιντο ἔτι δὲ κα-*

κιον πράξειαν. Ιβ. I, 9, 10. Δεινὸν ἂν τι παθεῖν σαυτὸν ἥλπιζες, εἰ πύθοινθ' οὐτοι τὰ πεπραγμένα σοι. DEM. F. L. 416, 11.

REMARK. Sentences which belong under § 76 are often translated like those which in the direct discourse were expressed by a Future and a dependent Subjunctive, and which belong under § 74, 1. Thus ἔλεγεν ὅτι ἔλθοι ἀν, εἰ τοῦτο γένοιτο (or ἔλεγεν ἐλθεῖν ἀν, εἰ τοῦτο γένοιτο), as well as ἔλεγεν ὅτι ἔλεύσοιτο, εἰ τοῦτο γένοιτο (or ἔλεγον ἔλεύσεσθαι, εἰ τοῦτο γένοιτο), may be translated *he said that he would come if this should happen*; although in the first two sentences the direct discourse was ἔλθοιμι ἀν, εἰ τοῦτο γένοιτο, *I would come if this should happen*; and in the last two, ἔλεύσομαι, ἔὰν τοῦτο γένηται, *I will come if this shall happen*.

Single Dependent Clauses in Indirect Discourse.

§ 77. The principles which apply to dependent clauses of indirect discourse (§ 74, 1 and 2) apply also to any dependent clause in a sentence of any kind (even when what precedes is not in indirect discourse), if such a clause expresses *indirectly* the thought of any other person than the speaker, or even a former thought of the speaker himself.

After primary tenses this never affects the construction; but after secondary tenses such a clause may either take the Optative, in the *tense* in which the thought would have been originally conceived, or retain both the mood and the tense of the direct discourse. Here, as in § 74, 2, the Imperfect, Pluperfect, and Aorist Indicative are retained unchanged.

1. This applies especially (a) to clauses depending on the Infinitive which follows verbs of *commanding, advising, wishing, &c.*; these verbs implying *thought* or the *expression of thought*, although the Infinitive after them is not in indirect discourse. (See § 73, 1, Rem.) It applies also (b) to the *Optative* (though not to the Indicative) in causal sentences in which the speaker states the cause as one *assigned by others* (81, 2);— (c) to clauses containing a protasis with the apodosis implied in the context (§ 53, Note 2), or with the apodo-

sis expressed in a verb like *θαυμάζω*, &c. (§ 56); — (d) to temporal sentences expressing a past *intention* or *expectation*, especially those introduced by *ἔως* and *πρίν*, *until*, after past tenses (§ 66, 2, Note 1); — and sometimes (e) even to ordinary relative sentences, which would otherwise take the Indicative. E. g.

(a.) 'Εβούλοντο ἐλθεῖν, εἰ τοῦτο γένοιτο, *they wished to go, if this should happen.* (Here *εὰν τοῦτο γένηται* might be used, as the form in which the wish would originally be conceived.) Γαδάραν δὲ καὶ Γωβρύαν ἐκέλευσεν ὃ τι δύναιντο λαβόντας μεταδιώκειν· καὶ ὅστις εἰχε τὰς ἐπομένας ἀγέλας, εἰπε τούτῳ καὶ ἄμα πρόβατα πολλὰ ἐλαύνειν, ὅπῃ ἀν αὐτὸν πυνθάνηται ὄντα, ὡς ἐπισφαγείν. XEN. Cyr. VII, 3, 7. (Here ὃ τι δύναιντο represents ὃ τι ἀν δύνησθε in the direct command, while ὅπῃ ἀν πυνθάνηται represents ὅπῃ ἀν πυνθάνῃ.) 'Εβούλοντο γὰρ σφίσιν, εἴ τινα λάβοιεν, ὑπάρχειν ἀντὶ τῶν ἔνδον, ἥν ἄρα τύχωσι τινες ἐξωγρημένοι. THUC. II, 5. (Ἡν λάβωμεν, and ἥν τύχωσι.) Οἱ δ' ἄλλοι Θηβαῖοι, οὓς ἔδει παραγενέσθαι, εἴ τι μὴ προχωροίη τοῖς ἐσεληλυθόσιν, ἐπεβοήθουν. Ibid. (Ἐάν τι μὴ προχωρῇ.)

Προείπον αὐτοῖς μὴ ναυμαχεῖν Κορινθίοις, ἢν μὴ ἐπὶ Κέρκυραν πλέωσι καὶ μέλλωσιν ἀποβαίνειν. Id. I, 45. (Ἡν μὴ πλέητε καὶ μέλλητε.) Καὶ παρήγγειλαν ἐπειδὴ δειπνήσειαν συνεσκευασμένους πάντας ἀναπάνεσθαι, καὶ ἐπεσθαι ἡνίκ' ἀν τις παραγγέλλῃ. XEN. An. III, 5, 18. (Ἐπειδὰν δειπνήσητε, and ἡνίκ' ἀν τις παραγγέλλη.) Περὶ αὐτῶν κρύφα πέμπει, κελεύων . . . μὴ ἀφέναι πρὶν ἀν αὐτοὶ πάλιν κομισθῶσιν. THUC. I, 91. (Πρὶν κομισθεῖν might have been used.) Καὶ πολλάκις τοῖς Ἀθηναίοις παρήνει, ἢν ἄρα ποτὲ κατὰ γῆν βιασθῶσι, καταβάντας ἐς αὐτὸν τὰς ναυσὶ πρὸς ἀπαντας ἀνθίστασθαι. Id. I, 91. (Εἰ βιασθεῖν might have been used.) 'Ηξίουν αὐτοὺς ἡγεμόνας σφῶν γενέσθαι καὶ Πανσανία μὴ ἐπιτρέπειν, ἢν που βιάζηται. Id. I, 95. (Εἰ που βιάζοιτο might have been used.) Ἀφικοῦνται ὡς Σιτάλκην, βουλόμενοι πεῖσαι αὐτὸν, εἰ δύναιντο, στρατεῦσαι ἐπὶ τὴν Ποτίδαιαν. Id. II, 67. "Ετοιμος ἦν ἀποτίνειν, εἰ καταγνοῖεν αὐτοῦ. ISOC. Trapez. 361 E. § 16. (This example might be placed also under c.) Εἶπον μηδένα τῶν ὅπισθεν κινεῖσθαι, πρὶν ἀν ὁ πρόσθεν ἥγηται, *I commanded that no one*, &c. XEN. Cyr. II, 2, 8.

Παρηγγέλλετο γὰρ αὐτοῖς δέκα μὲν οὓς Θηραμένης ἀπέδειξε χειροτονήσαι, δέκα δὲ οὓς οἱ ἔφοροι κελεύοιεν. LYS. in Erat. p. 127, § 76. (Οὓς ἀπέδειξε, and οὓς ἀν κελεύωσιν. See § 74, 2.) 'Εκέλευσέ με τὴν ἐπιστολὴν ἦν ἔγραψα οἰκαδε δοῦναι, *the letter which I had written.* XEN. Cyr. II, 2, 9. (Ἡν γράψαιμι would mean whatever letter I might write, representing ἦν ἀν γράψης.) So ὅθεν ἥλθον, THUC. VII, 27.

(b.) 'Εκάκιζον ὅτι στρατηγὸς ὁν οὐκ ἐπεξάγοι, *they abused him because he did not lead them out (as they said).* THUC. II, 21.

See other examples under § 81, 2. See also § 81, 2, Rem.

(c.) "Ωικτειρον, εἰ ἀλώσοιντο, *they pitied them, in case they*

should be captured: the idea in full is, *they pitied them, thinking of what would befall them if they should be captured.* XEN. An. I, 4, 7. (Εἰ ἀλώσονται might have been used.) Διδόντος δ' αὐτῷ πάμπολλα δῶρα Τιθραύστου, εἰ ἀπέλθοι, ἀπεκρίνατο, offering him many gifts, if he would go away. Id. Ages. IV, 6. (Εὰν ἀπέλθῃ might have been used.) Φύλακας συμπέμπει, ὅπως φυλάττοιεν αὐτὸν, καὶ εἰ τῶν ἀγρίων τι φανείη θηρίων, and (to be ready) *in case any wild beasts should appear*; his thought being έάν τι φανῇ. Id. Cyr. I, 4, 7. See other examples of the Optative under § 53, N. 2.

* Ήν δέ τις εἴπη ἡ ἐπιψήφιση κυεῖν τὰ χρήματα ταῦτα ἐς ἄλλο τι, θάνατον ζημιὰν ἐπέθεντο, *they set death as the penalty, if any one should move, or put to vote a motion, to divert this money to any other purpose.* THUC. II, 24. (Εἰ εἴποι ἡ ἐπιψήφισις might have been used.) Τāλλα, ἦν ἔτι ναυμαχεῖν οἱ Ἀθηναῖοι τολμήσωσι, παρεσκευάζοντο, i. e. *they made their other preparations, (to be ready) in case the Athenians should dare, &c.* Id. VII, 59. (Their thought was, *we will be ready, in case they shall dare, ήν τολμήσωσι.*) So ἦν ἰστιν, IV, 42. Οὐ τὸ λοιπὸν ἐμελλον ἔξειν, εἰ μὴ ναυκρατήσουσιν, *they were not likely to have them (provisions) for the future (as they thought), unless they should hold the sea.* Id. VII, 60. See LYS. Agor. p. 131, § 15.

* Εθαύμαζε δ' εἴ τις ἀρετὴν ἐπαγγελλόμενος ἀργύριον πράττοιτο, *he wondered that any demanded money, &c.* XEN. Mem. I, 2, 7. (But in I, 1, 13, we find ἐθαύμαζε δ' εἴ μὴ φανερὸν αὐτοῖς ἐστιν, *he wondered that it was not plain.*) * Εχαιρον ἀγαπῶν εἴ τις ἔαστι, *I rejoiced, being content if any one would let it pass.* PLAT. Rep. V, 450 A. Οὐκ ἡσχύνθη εἰ τοιοῦτο κακὸν ἐπάγει τῷ, *he was not ashamed that he was bringing such a calamity on any one.* DEM. Mid. 548, 24. Τῷ δὲ μηδὲν ἔαυτῷ συνειδότι δεινὸν εἰσήσει, εἰ πονηρῶν ἔργων δόξει κυνωνεῖν τῷ σιωπῆσαι, *it seemed hard, if he was to appear to be implicated, &c.;* he thought, δεινόν ἐστιν, εἰ δόξω (§ 49, 1, N. 3). Id. F. L. 351, 18. (Here δόξοι might have been used, like ἔαστι above.) So AESCHIN. Cor. § 10. Καὶ ἐγὼ τὸν Εὐηνὸν ἐμακάρισα, εἰ ὡς ἀληθῶς ἔχει ταύτην τὴν τέχνην καὶ οὕτως ἐμμελῶς διδάσκει, *I congratulated him, if he really had this art (as he thought).* PLAT. Apol. 20 B (Here ἔχοι and διδάσκοι might have been used.)

(d.) Σπονδὰς ἐποίησαντο, ἔως ἀπαγγελθείη τὰ λεχθέντα εἰς λακεδαιμονα, *they made a truce, (to continue) until what had been said should be announced at Sparta;* i. e. ἔως ἂν ἀπαγγελθῇ, which might have been retained. XEN. Hell. III, 2, 20. * Ορσε δὲ ἐπὶ κραιπνὸν Βορέην, πρὸ δὲ κύματ' ἕαξεν, ἔως ὅ γε Φαιήκεσσι φιληρέτμοισι μιγείη, until Ulysses should be among the Phaeacians; i. e. ἔως ἂν μιγῇ. OD. V, 385. So εἴως θερμαίνοιτο, OD. IX, 376. * Απηγόρευε μηδένα βάλλειν, πρὶν Κύρος ἐμπλησθείη θηρῶν, until Cyrus should be satisfied. XEN. Cyr. I, 4, 14. (His words were πρὶν ἂν ἐμπλησθῇ.) Οἱ δὲ μένοντες ἔστασαν, ὅππότε πύργος Ἀχαιῶν ἄλλος ἐπελθῶν Τρώων ὄρμήσειε καὶ ἀρξειαν πολέμοιο, i. e. *they stood waiting for the time when, &c.* II. IV, 335. (Here ὅπόταν ὄρμήσῃ, &c. might be used.) So II. II, 794. Προύκίνησαν τὸ στίφος, ὡς πανομένους τοῦ διωγμοῦ, ἐπεὶ σφᾶς ἰδοιεν προορμήσαντας, *when they should see them, &c.* XEN. Cyr. I, 4, 21.

Οὐ γὰρ δὴ σφεας ἀπίει ὁ θεὸς τῆς ἀποκίης, πρὶν δὴ ἀπίκωνται ἐς αὐτὴν Λιβύην. **Hes.** IV, 156. (‘*Απίκοντο* might be used.) Οἱ δὲ Κορίνθιοι οὐ προεθ-μήθησαν ἔμπλεῖν, πρὶν τὰ Ἱσθμια, ἀ τότε ἦν, διεορτά τωσιν. **THUC.** VIII, 9.

(e.) Καὶ οἵτε σῆμα ἰδέσθαι, ὃ ττι ῥά οἱ γαμβροῦ πάρα Προίτοι φέροιτο, *he asked to see the token, which (he said) he was bringing from Proetus*, i. e. he said φέρουμαι. **Il.** VI, 177. Κατηγόρεον τῶν Αἰγινητέων τὰ πεποιήκοιεν προδόντες τὴν Ἑλλάδα, i. e. *they accused them for what (as they said) they had done*. **HDT.** VI, 49. Σο τὰ πεπονθώς εἴη, I, 44. Καλεῖ τὸν Δάιον, μνήμην παλαιῶν σπερμάτων ἔχουσ', ὑφ' ὃν θάνοι μὲν ἀντὸς, τὴν δὲ τίκτουσαν λίποι, *by which (as she said) he had perished himself, and had left her the mother*, &c. **SOPH.** O. T. 1245. (If the relative clause contained merely the idea of the speaker, ἔθανε and ἔλιπε would be used. Here no ambiguity can arise from the use of the Aorist Optative. See § 74, 2, N. 1.)

NOTE 1. Causal sentences are usually constructed without reference to this principle. See § 81, with Rem.

NOTE 2. The Imperfect and Pluperfect occasionally represent the Present and Perfect Indicative in this construction, as in § 74, 2, N. 2. Such clauses are simply *not included* in the indirect discourse. E. g.

Ἐτοῖμος ἦν, εἰ μὲν τούτων τι εἴργαστο, δίκην δοῦναι, εἰ δ' ἀπολυθείη, ἀρχειν, *he was ready, if he had done any of these things, to be punished; but if he should be acquitted, to hold his command*. **THUC.** VI, 29. (*Εἴργαστο* represents εἴργασμα, while εἰ ἀπολυθείη represents εἴαν ἀπολυθῶ.)

NOTE 3. “*Αν* is occasionally retained with relatives and temporal particles in sentences of this kind, even when the Subjunctive to which they belonged has been changed to the Optative. See § 74, 1, Note 2. E. g.

Τοὺς δὲ λαμβάνοντας τῆς διμίλιας μισθὸν ἀνδραποδιστὰς ἔαντων ἀπετάλει, διὰ τὸ ἀναγκαῖον αὐτοῖς εἶναι διαλέγεσθαι παρ' ὃν ἀν λάβοιεν τὸν μισθόν, *because they were obliged (as he said) to converse with those from whom they received the pay*. **XEN.** Mem. I, 2, 6. (Here ὃν ἀν λάβοιεν represents ὃν ἀν λάβωσιν.) Καί μοι τάδ' ἦν πρόρρητα, . . . τὸ φάρμακον τοῦτο σώζειν ἔμε, ἔως ἀν ἀρτίχριστον ἀρμόσαι μί που. **SOPH.** Trach. 687. (See Schneidewin's note.) Ἡξίουν αὐτοὺς μαστιγοῦν τὸν ἐκδοθέντα, ἔως ἀν τὰληθῆ δόξειεν αὐτοῖς λέγειν. **ISOC.** Trap. 361 D. § 15. Χαίρειν ἐώης ἀν καὶ οὐκ ἀποκρίναιο, ἔως ἀν τὰ ἀπ' ἔκεινης δρμηθέντα σκέψαιο, *you would not answer, until you should have examined*, &c. **PLAT.** Phaed. 101 D. (The direct thought of the person addressed would be, ἔως ἀν σκέψωμαι.) See § 34, 1.

It is doubtful whether εἴαν was ever used with the Optative in this way

2. Upon this principle (§ 77) final and object clauses with

ἴνα, ὅπως, μή, &c., after secondary tenses, admit the double construction of indirect discourse. This appears in the frequent use of the Subjunctive or the Future Indicative instead of the Optative in these sentences, after secondary tenses, when either of these is the form in which the purpose would have been originally conceived. Thus we may say either ἦλθεν ἵνα ἴδοι or ἦλθεν ἵνα ἴδη, *he came that he might see*; the latter being allowed because the person referred to would himself have said ἔρχομαι ἵνα ἴδω. See § 44, 2, § 45, and § 46, with the examples.

NOTE. The principles of § 74 and § 77 apply to clauses which depend upon final and object clauses, as these too are considered as standing in indirect discourse. E. g.

Ἐλθόντες ἐς Λακεδαίμονα (ἐπρασσον) ὅπως ἐτοιμάσαιντο τιμωρίαν, ἦν δέη. THUC. I, 58. (Here εἰ δέοι might have been used. See § 55, 2.) Ἐφοβεῖτο γὰρ μὴ οἱ Λακεδαιμόνιοι σφᾶς, ὅπότε σαφώς ἀκούσειαν, οὐκέτι ἀφῶσιν. Id. I, 91. (Here ὅπόταν ἀκούσωσιν is changed to ὅπότε ἀκούσειαν, although ἀφῶσιν is retained by § 77, 2.) Μέγα τὸ δέος ἐγένετο μὴ παραπλέοντες οἱ Πελοποννήσιοι, εἰ καὶ ὡς μὴ διενοοῦντο μένειν, πορθῶσιν τὰς πόλεις, *the fear was great lest the Peloponnesians as they sailed by, even if under the circumstances they had not been thinking of remaining, might destroy the cities.* Id. III, 33. (Here διενοοῦντο is retained by § 74, 2.)

"Οπως and "O in Indirect Quotations.

§ 78. 1. In a few cases ὅπως is used in indirect quotations where we should expect ὡς or ὅτι. This occurs chiefly in poetry. E. g.

Τοῦτ' αὐτὸς μὴ μοι φράξ', ὅπως οὐκ εἰ κακός. SOPH. O. T. 548. Ἀναξ, ἐρῶ μὲν οὐχ ὅπως τάχους ὑπὸ δύσπνοις ικάνω. Id. Ant. 223. So Ant. 685: ὅπως σὺ μὴ λέγεις. Ἀνάπεισον όκως μοι ἀμείνω ἐστὶ ταῦτα οὕτω ποιεόμενα. HDT. I, 37. So III, 115. So ὅπως πάντα ἐπίσταμαι, PLAT. Euthyd. 296 E.

2. In a few passages in Homer we find ὅ (the neuter of ὅς) used for ὅτι. E. g.

Γιγνώσκων ὅ οἱ αὐτὸς ὑπέρεχε χεῖρας Ἀπόλλων, *knowing that Apollo himself held over him his hands.* Il. V, 433. Εὖ νυ καὶ ἡμεῖς ἴδμεν ὅ τοι σθένος οὐκ ἐπιεικτόν. Il. VIII, 32. Λεύσσετε γὰρ τὸ γε πάντις, ὅ μοι γέρας ἔρχεται ἄλλη, *that my prize goes elsewhere.* Il. I, 120. So Od. XII, 295.

NOTE. 'Οθούνεκα and ούνεκα in the tragedians, and ούνεκα in Homer, are sometimes used like ὅτι or ὡς, *that*; as ἄγγελλε ὁ θούνεκα τέθηκ' Ορέστης, SOPH. El. 47; ἵσθι τοῦτο, ούνεκα Ἑλληνές ἐσμεν, Id. Phil. 232. See SOPH. El. 1478, Trach. 934 (ούνεκα with Opt.); and Il. XI, 21; Odyss. V, 216; XIII, 309.

"Οτι before Direct Quotations.

§ 79. Even direct quotations are sometimes introduced by ὅτι, without further change in the construction. "Οτι thus used cannot be expressed in English. E. g.

'Ο δὲ ἀπεκρίνατο ὅτι "Οὐδὲ εἰ γενοίμην, φέρε, σοι γέ τοι ἔτι δάξαιμι." XEN. An. I, 6, 8. 'Απεκρίνατο ὅτι "Ω δέσποτα, οἱ ξῆ, κ.τ.λ." Id. Cyr. VII, 3, 3. Εἶπε δέ ὅτι "Εἰς καιρὸν ηκεις," ἐψη, "ὅπως τῆς δίκης ἀκούσης." Ib. III, 1, 8. "Η ἐροῦμεν πρὸς αὐτοὺς, ὅτι "Ηδίκει γὰρ ἡμᾶς ἡ πόλις, καὶ οὐκ ὀρθῶς τὴν δίκην ἔκρινε," — ταῦτα ἡ τι ἐροῦμεν; PLAT. Crit. 50 B. So Phaed. 60 A. See also HDT II, 115.

SECTION V.

CAUSAL SENTENCES.

§ 80. Causal sentences express the *cause* or *reason* of something stated in the leading sentence. They may be introduced by ὅτι, διότι or διόπερ, ούνεκα or οὐθούνεκα, and ὡς, *because*; or by ἐπεί, ἐπειδή, ὅτε, ὅπότε, εὗτε, and sometimes ὅπου, *since, seeing that*.

REMARK. "Οτι and ὡς in this *causal* sense must not be confounded with ὅτι and ὡς, *that*, in indirect quotations; and ἐπεί, ἐπειδή, ὅτε, and ὅπότε must not be confounded with the same particles in temporal sentences.

§ 81. 1. Causal sentences regularly take the Indicative, after both primary and secondary tenses; past causes being expressed by the past tenses of the Indicative. The negative particle is οὐ. E. g.

Κήδετο γὰρ Δαναῶν, ὅτι ἡρα θνήσκοντας ὀράτο. Il. I, 56. Χωόμε-

νος, ὅτ' ἄριστον Ἀχαιῶν οὐδὲν ἔτισας. Π. I, 244. Δημοβόρος βασιλεὺς, ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις. Π. I, 231. Μὴ δ' οὕτως κλέπτε νόω, ἐπεὶ οὐ παρελεύσεαι οὐδέ με πείσεις. Π. I, 132. Νοῦσον ἀνά στρατὸν ὅρσε κακὴν, ὀλέκοντο δὲ λαοὶ, οὕνεκα τὸν Χρύσην ἡ τίμησ' ἀργητῆρα Ἀτρεΐδης. Π. I, 11. Καὶ τριήρης δέ τοι ἡ σεσαγμένη ἀνθρώπων διὰ τί ἄλλο φοβερόν ἔστι ἡ ὅτι ταχὺ πλεῖ; διὰ τί δὲ ἄλλο ἄλυποι ἄλληλοις εἰσὶν οἱ ἐμπλέοντες ἡ διότι ἐτάξει κάθηνται; XEN. Occ. VIII, 8. Οἱ ἐμοὶ φίλοι οὕτως ἔχοντες μερὶ ἐμοῦ διατελοῦσιν, οὐ διὰ τὸ φιλεῖν ἐμὲ, ἀλλὰ διόπερ καὶ αὐτοὶ ἀν οἴονται βέλτιστοι γίγνεσθαι. Id. Mem. IV, 8, 7. (See § 42, 2, Note.) Πρὸς ταῦτα κρύπτε μηδὲν, ὡς ὁ πάνθ' ὄρῶν καὶ πάντ' ἀκούων πάντ' ἀναπτύσσει χρόνος, i. e. since time develops all things. SOPH. Hipp. Fr. 280. Μέγα δὲ τὸ δμοῦ τραφῆναι, ἐπεὶ καὶ τοῖς θηρίοις πόθος τις ἐγγίγνεται τῶν συντρόφων. XEN. Mem. II, 3, 4. Ὁτ' οὖν παραινοῦσ' οὐδὲν ἔσ πλέον ποιῶ, ἵκετις ἀφίγματι. SOPH. O. T. 918. Ὁπότε οὖν πόλις μὲν τὰς ἴδιας ἔνυμφορὰς οὐτα τε φέοειν, εἰς δὲ ἔκαστος τὰς ἐκείνης ἀδύνατος (sc. ἔστι), πῶς οὐ χρὴ πάντας ἀμύνειν αὐτῇ; THUC. II, 60. Ὁτε τοίνυν τοῦθ' οὕτως ἔχει, προσήκει προθύμως ἐθέλειν ἀκούειν τῶν βουλομένων συμβουλεύειν. DEM. Ol. I, 9, 3. For εὖτε, since, see SOPH. Aj. 715, O. C. 84; for δπον, see HDT. I, 68.

2. When, however, it is implied that the cause is assigned by some other person than the speaker, the principle of indirect discourse (§ 77, 1) applies to causal sentences.

This has no effect upon the form after primary tenses; but after secondary tenses it allows the verb to stand in the Optative, in the tense originally used by the person who assigned the cause. E. g.

Τὸν Περικλέα ἐκάκιζον, ὅτι στρατηγὸς ὁν οὐκ ἐπεξάγοι, they abused Pericles, because being general he did not lead them out. THUC. II, 21. (This states the reason assigned by the Athenians for reproaching Pericles: if Thucydides had wished to assign the cause merely on his own authority, he would have used ὅτι οὐκ ἐπεξῆγεν.) Τοῖς συνόντας ἔδόκει ποιεῖν ἀπέχεσθαι τῶν ἀνοσίων, ἐπείπερ ἡ γῆσαιντο μηδὲν ἄν ποτε ὁν πράττοιεν θεοὺς διαλαθεῖν. XEN. Mem. I, 4, 19. (See § 74, 2, N. 1.) Οἰσθα ἐπαινέσαντα αὐτὸν ("Ομηρον") τὸν Ἀγαμέμνονα, ὡς βασιλεὺς εἴη ἀγαθός, because (as he said) he was a good king. Id. Symp. IV, 6. So ὡς εὐρήκοι, because (as he said) he had found, HDT. I, 44.

REMARK. We should suppose that in causal sentences of the second class (§ 81, 2) the mood and tense by which the cause would have been originally stated might also be retained, as in ordinary indirect discourse; so that in the first example above (THUC. II. 21) ὅτι οὐκ ἐπεξάγει might also be used, in the same sense as ὅτι οἴκ

ἐτεξάγος. This, however, seems to have been avoided, to prevent the ambiguity which would arise from the three forms, ἐπεξῆγεν, ἐπεξάγοι, and ἐπεξάγει. It will be remembered that the first form, which is the regular one in causal sentences of the first class (§ 81, 1), is allowed only by exception in indirect quotations (§ 70, 2, N. 2); for in indirect discourse the tenses of the Indicative regularly denote time present, past, or future *relatively* to the leading verb; while in causal sentences (as in most other constructions) they regularly denote time *absolutely* present, past, or future. (See § 9.)

NOTE 1. The Optative in causal sentences appears to have been used only after ὅτι, ὡς, and ἐπει. It is not found in Homer.

NOTE 2. If a cause is to be expressed by an apodosis in which the Indicative or Optative with ἀν is required, those forms can of course follow the causal particles. E. g.

Δέομαι οὖν σου παραμεῖναι ἡμῖν· ὡς ἔγώ οὐδ' ἀν ἐνὸς ἥδιον ἀκούσαι με· η σοῦ, *I beg you then to remain with us; as there is not one whom I should hear more gladly than you.* PLAT. Prot. 335 D. Νῦν δὲ ἐπειδὴ οὐκ ἐθέλεις καὶ ἐμοί τις ἀσχολία ἔστι καὶ οὐκ ἀν οἶστος τ' εἴην σοι παραμεῖναι ἀποτείνοντι μακροὺς λόγους — ἐλθεῖν γάρ ποι με δεῖ — εἰμι· ἐπεὶ καὶ ταῦτ' ἀν ἵστως οὐκ ἀηδῶς σου ἥκουνον. Ib. 335 C.

NOTE 3. For *relative* causal sentences, see § 65, 4. For the *causal* use of the Participle, see § 109, 4.

SECTION VI.

EXPRESSION OF A WISH.

REMARK. The Greek has one form to express a wish referring to a *future* object, and another to express one referring to a *present* or *past* object which (it is implied) *is not* or *was not* attained. To the former class belong such wishes as *O that he may come!* — *O that this may happen!* — Utinam veniat; to the latter, such as *O that this had happened!* — *O that this were true!* — Utinam hoc factum esset, — Utinam hoc verum esset.

§ 82. If the wish refers to the *future*, the Optative is used after the particles of wishing εἴθε or εἴ γάρ (negat-

tively, *εἴθε μή*, *εἰ γὰρ μή*, or simply *μή*), *O that, O if, would that* (*O that not, &c.*). *Εἴθε* and *εἰ γάρ* may, however, be omitted; and thus the Optative often stands alone to express a wish.

The Present Optative refers to a continued or repeated action or state in the future; the Aorist (which is the most common) refers to a momentary or single act in the future. E. g.

Αἰ γὰρ ἐμοὶ τοσσήνδε θεοὶ δύναμιν παραθεῖεν, O that the Gods would clothe me with so much strength! Od. III, 205. *Αἰθ' οὖτως, Εὔμαιε, φίλον Διὸν πατρὶ γένοιο, mayest thou become in like manner a friend to father Zeus.* Od. XIV, 440. *Ὑμῖν μὲν θεοὶ δοῖεν 'Ολύμπια δώματ' ἔχοντες ἐκπέρσαι Πριάμοιο πόλιν, εὖ δ' οἴκαδ' ίκέσθαι, may the Gods grant you, &c.* Il. I, 18. *Μὴ μὰν ἀσπουδί γε καὶ ἀκλεῖως ἀπολοίμην.* Il. XXII, 304. *Τὸ μὲν νῦν ταῦτα πρήσσοις τάπερ ἐν χερὶ ἔχεις, may you for the present continue to do what you now have in hand.* Hdt. VII, 5. *Θήσω πρυτανεῖ, η̄ μηκέτι ζώην ἔγώ, or may I no longer live.* ARIST. Nub. 1255. *Νικώντι δ' ὅ τι πάσιν ὑμῖν μέλλει συνοίσειν, and may that opinion prevail, &c.* DEM. Phil. I, 55, 6. *Τεθναίην, δέ μοι μηκέτι ταῦτα μέλοι.* MIMNERM. I, 2. *Πλούσιον δὲ νομίζοιμι τὸν σοφόν.* PLAT. Phaedr. 279 C. *Ὤ παῖ, γένοιο πατρὸς εὐτυχέστερος.* SOPH. Aj. 550. *Οὔτω νικήσαιμι τ' ἔγώ καὶ νομίζοιμην σοφός, on this condition may I gain the prize (in this case) and be (always) considered wise.* ARIST. Nub. 520. (See Note 4.) *Εἴθ', ω̄ λώστε, φίλος ήμιν γένοιο.* XEN. Hell. IV, 1, 38. *Εἰ γὰρ γενοίμην, τέκνον, ἀντὶ σοῦ νεκρός.* EUR. Hippol. 1410. *Ξυνενέγκοι μὲν ταῦτα ὡς βουλόμεθα.* THUC. VI, 20. *Αὐτὸς ἀεὶ ἐπιστήσει καὶ ἀπαντα, ἀν ἔγώ βουλόμααι.* — *Άλλὰ βουληθείης, may you only be willing!* PLAT. Euthyd. 296 D. *So εἰεν, be it so, — well.*

Μηκέτ' ἔπειτ' 'Οδυσῆι κάρη ὕμοισιν ἐπείη, μηδὲ ἔτι Τηλεμάχοιο πατήρ κεκλημένος εἴην, then may the head of Ulysses no longer remain on his shoulders, and no longer may I be called the father of Telemachus. Il. II, 259. (See Rem. 1.)

From its use in wishes the *Optative Mood* (*ἔγκλισις εὐκτική*) received its name.

REMARK 1. The Future Optative was not used in wishes in classic Greek. The Perfect was probably not used except in the signification of the Present (§ 17, N. 3), as in the last example. If such a phrase as *εἴθε νενικήκοι* were used, it would mean *O that it may prove (hereafter) that he has been victorious!* See § 18, 1.

REMARK 2. In Homer we occasionally find the Present Optative in a wish referring to present time, where later writers would have used the Imperfect Indicative. E. g.

Εἰ γάρ ἐγών οῦτο γε Διὸς παῖς αἰγιόλωι
 Εἴην ἡματα πάντα, τέκοι δέ με πότνια Ἡρη,
 Τιοῖμην δ' ὡς τίετ' Ἀθηναίη καὶ Ἀπόλλων,
 'Ως νῦν ἡμέρη ἥδε κακὸν φέρει Ἀργείοισιν,

O that I were the son of Zeus, and that Hera were my mother, and that I were honored as Athene and Apollo are honored, &c. Il. XIII, 825. (Here τέκοι is nearly equivalent to μήτηρ εἴη: cf. ὡς τεκοῦσα, *O mother*. quoted under § 83, 1.)

Ὥ γέρον, εἴθ', ὡς θυμὸς ἐνὶ στήθεσσι φίλοισιν
 'Ως τοι γούναθ' ἐποιτο, βίη δέ τοι ἐμπεδος εἴη.
 'Αλλά σε γῆρας τείρει ὅμοιον· ὡς ὄφελέν τις
 'Ανδρῶν ἄλλος ἔχειν, σὺ δὲ κουροτέροισι μετεῖναι.

The idea is, *O that thy knees equalled thy heart in strength, &c.* Il. IV, 313. At the end we have the more regular form, ὄφελέν τις ἄλλος ἔχειν, *would that some other man had it* (*γῆρας*). § 83, 2, N. 1.

Εἴθ' ὡς ἡ βώσιμι, βίη δέ μοι ἐμπεδος εἴη.

Τῷ κε τάχ' ἀντήσειε μάχης κορυθαίολος Ἐκτωρ,

O that I were again so young, &c. Il. VII, 157. See VII, 133.

For a similar exceptional use in Homer of the Present Optative in protasis, see § 49, 2, N. 6 (b). The optatives in the examples quoted above may perhaps be explained as referring to the future, and translated, *O that I might be, &c.*

NOTE 1. In the poets, especially Homer, the Optative without *εἴθε* or *εἰ γάρ* sometimes expresses a *concession* or *permission*; and sometimes an *exhortation*, in a sense approaching that of the Imperative. E. g.

Ἄντις Ἀργείην Ἐλένην Μενέλαος ἄγοιτο, *Menelaus may take back Argive Helen.* Il. IV, 19. Τεθναίης, ὡς Προΐτ', ἢ κάκτανε Βελλερόφοντην, *either die, or kill Bellerophontes.* Il. VI, 164. 'Αλλά τις Δολίον καλέσειε, *let some one call Dolios.* Od. IV, 735. So AESCH. Prom. 1049 and 1051.

NOTE 2. The poets sometimes use the simple *εἰ* (without *-θε* or *γάρ*) with the Optative in wishes. E. g.

Αλλ' εἰ τις καὶ τούσδε μετοιχόμενος καλέσειεν. Il. X, 111.

Εἴ μοι γένοιτο φθόγγος ἐν βραχίοσιν. EUR. Hec. 836.

NOTE 3. The poets, especially Homer, sometimes use *ὡς* before the Optative in wishes. This *ὡς* cannot be expressed in English; and it is not to be translated *so* (as if it were written *ὡς*), or confounded with *οὕτως* used as in Note 4. E. g.

'Ως ἀπόλοιτο καὶ ἄλλος, ὅτις τοιαῦτά γε ῥέζοι, *O that any other also may perish, &c.* Od. I, 47. See Od. XXI, 201. 'Ως ὁ τάδε πορῶν δλοῖτ', εἴ μοι θέμις τάδε αὐδᾶν. SOPH. El. 126.

NOTE 4. *Οὕτως*, *thus, on this condition*, may be prefixed to the Optative in *protestations*, where a wish is expressed upon some condition; which condition is usually added in another clause. E. g.

Οὐτως δναισθε τούτων, μὴ περιέδητε με, *may you enjoy these on this condition, — do not neglect me.* DEM. Aph. II, 842, 9.

Note 5. The Optative in wishes belonging under this head never takes the particle *ἄν*. If a wish is expressed in the form of an ordinary apodosis, as *πώς ἀν δλοίμην*, *how gladly I would perish* (i. e. if *I could*), it does not belong here, but under § 52, 2.

§ 83. 1. If the wish refers to the *present* or the *past*, and it is implied that its object *is not* or *was not attained*, the secondary tenses of the Indicative are used. The particles of wishing here *cannot* be omitted.

The distinction between the Imperfect and Aorist Indicative is the same as in protasis (§ 49, 2); the Imperfect referring to present time or to a continued or repeated action in past time, and the Aorist to a momentary or single action in past time. E. g.

Εἴθε τοῦτο ἐποίει, *would that he were now doing this, or would that he had been doing this;* εἴθε τοῦτο ἐποίησεν, *would that he had done this;* εἴθε ἦν ἀλλητές, *would that it were true;* εἴθε μὴ ἐγένετο, *would that it had not happened.*

Εἰθεὶς ἐλχεσ, ὡς τεκοῦσα, βελτίους φρένας, *would that thou, O mother, hadst a better understanding.* EUR. El. 1061. Εἰ γὰρ τοσαύτην δύναμιν εἰχον, *would that I had so great power.* Id. Alc. 1072. Εἴθε σοι, ὡς Περικλεις, τότε συνεγενόμην. XEN. Mem. I, 2, 46. "Io, μὴ γὰς ἐπὶ ξένας θανεῖν ἔχρηξες, *O that thou hadst not chosen to die in a foreign land.* SOPH. O. C. 1713.

REMARK. The Indicative cannot be used in wishes without *εἴθε* or *εἰ γάρ*, as it would occasion ambiguity; this cannot arise in the case of the Optative, which is not regularly used in independent sentences without *ἄν*, except in wishes. The last example quoted above shows that the Indicative with *μή* alone can be used in negative wishes. (This passage is often emended; see, however, Hermann's note on the passage, and on EUR. Iph. Aul. 575.)

2. The Aorist *ῳφελον* and sometimes the Imperfect *ῳφελλον* of *όφείλω*, *debeo*, may be used with the Infinitive in wishes of this class, with the same meaning as the secondary tenses of the Indicative. The Present Infinitive is used when the wish refers to the present or to continued or repeated past action, and the Aorist (rarely the Perfect) when it refers to the past.

"Ωφελον or ὥφελλον may be preceded by the particles of wishing, εἴθε, εἰ γάρ, or μή (not οὐ). E. g.

"Ωφελε τοῦτο ποιεῖν, *would that he were (now) doing this* (lit. *he ought to be doing it*), or *would that he had (habitually) done this* (lit. *he ought to have done this*). "Ωφελε τοῦτο ποιῆσαι, *would that he had done this*.

"Ων ὅφελον τριτάτην περ ἔχων ἐν δώμασι μοῖραν ναίειν, οἱ δ' ἄνδρες σάοι ἔμμεναι οἱ τότ' ὅλοντο, *O that I were living with even a third part, &c., and that those men were safe who then perished.* Od. IV, 97. Μὴ ὅφελον νικᾶν τοιῷδ' ἐπ' ἀέθλῳ, *O that I had not been victorious in such a contest.* Od. XI, 548. See II. XVIII, 86, αἱ ὅφελες σὺ μὲν αὐθὶ ναίειν, Πηλεὺς δὲ θυητὴν ἀγαγέσθαι. Τὴν ὅφελ' ἐν νήεσσι κατακτάμεν *"Αρτεμις ἵω,* *O that Artemis had slain her, &c.* II. XIX, 59. 'Ολέσθαι ὥφελον τῇδ' ἥμέρᾳ, *O that I had perished on that day.* SOPH. O. T. 1157. Εἰθ' ὥφελ' Ἀργοὺς μὴ διαπτάσθαι σκάφος Κόλχων ἐσ αἰαν κνανέας Συμπληγάδας. EUR. Med. 1. Εἰ γὰρ ὥφελον οἷοι τε εἰναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἔξεργάζεσθαι, *O that the multitude were able, &c.* PLAT. Crit. 44 D. Μή ποτ' ὥφελον λιπεῖν τὴν Σκύρον, *O that I never had left Scyros* SOPH. Phil. 969. Αἴθ' ἀμα πάντες *"Εκτόρος ὥφέλετ' ἀντὶ θοῆς ἐπὶ νηυσὶ πεφάσθαι,* *would that ye all had been slain instead of Hector.* II. XXIV, 253. 'Ανδρὸς ἔπειτ' ὥφελλον ἀμείνονος εἰναι ἄκοτις, ὃς ἥδη νέμεσίν τε καὶ αἰσχεα πόλλ' ἀνθρώπων, *O that I were the wife of a better man, who knew, &c.* II. VI, 350. (For ἥδη, see § 64, 2.)

For the origin of this construction, see § 49, 2, N. 3 (b) and (c).

NOTE 1. The secondary tenses of the Indicative are not used in Homer to express wishes; ὥφελον with the Infinitive being generally used when it is implied that the wish is not or was not fulfilled. (See § 82, Rem. 2.) The latter construction is used chiefly by the poets.

NOTE 2. Neither the secondary tenses of the Indicative nor the form with ὥφελον in wishes can (like the Optative) be preceded by the simple εἰ (without -θε or γάρ).

'Ως, used as in § 82, N. 3, often precedes ὥφελον, &c. in Homer, and rarely in the Attic poets. E. g.

"Ηλυθες ἐκ πολέμου; ὡς ὥφελες αὐτόθ' ὀλέσθαι. II. III, 428.

'Ως ὥφελλ' Ελένης ἀπὸ φύλου ὀλέσθαι. Od. XIV, 68.

'Ως πρὶν διδύξαι γ' ὥφελες μέσος διαρραγῆαι. ARIST. Ran. 955.

REMARK. Expressions of a wish with the Optative or Indicative after εἴθε, εἰ γάρ, &c. were originally protases with the apodosis suppressed. Thus, εἰ γὰρ γένοιτο, *O that it may happen* (lit. *if it would only happen*), implies an apodosis like εὐευχῆς δι-

εἰην, *I should be fortunate*, or *I should rejoice*; *εἰ γὰρ ἐγένετο*, *O that it had happened*, implies one like *εὐτυχῆς ἀν ήν* (*if it had only happened, I should have been fortunate*). It will be seen that the use of the moods and tenses is precisely the same as in the corresponding classes of protasis (§ 50, 2; § 49, 2). The analogy with the Latin is the same as in protasis: — *εἰ γὰρ τοῦτο ποιοίη* (or *ποιήσειεν*), *O si hoc faciat, O that he may do this*; *εἰ γὰρ τοῦτο ἐποίει*, *O si hoc faceret, O that he were doing this*; *εἰ γὰρ τοῦτο ἐποίησεν*, *O si hoc fecisset, O that he had done this*; *εἰ γὰρ μὴ ἐγένετο*, *utinam ne factum esset, O that it had not happened*.

The form with *ἄφελον* and the Infinitive, on the other hand, is an apodosis with a protasis implied. See § 49, 2, N. 3, b

SECTION VII.

IMPERATIVE AND SUBJUNCTIVE IN COMMANDS, EXHORTATIONS, AND PROHIBITIONS.

§ 84. The Imperative is used to express a command, an exhortation, or an entreaty. E. g.

Δέγε, *speak thou*. Φεῦγε, *begone!* Ἐλθέτω, *let him come*. Χαρόντων, *let them rejoice*. Ἔρχεσθον κλισίν Πηληιάδεω Ἀχιλῆος. Π. I, 322. Ζεῦ, Ζεῦ, θεωρὸς τῶνδε πραγμάτων γενοῦ. AESCH. Choeph. 246.

NOTE 1. The Imperative is often emphasized by *ἄγε* (or *ἄγετε*), *φέρε*, or *ἴθι*, *come*. These words may be in the singular when the Imperative is in the plural, and in the second person when the Imperative is in the third. E. g.

Εἴτ' ἄγε μοι καὶ τόνδε, φίλοι τέκος, δοτις δόδ' ἔστιν. Π. III, 192. Ἀλλ' ἄγε μίμνετε πάντες, ἐνκύνημιδες Ἀχαιοί. Π. II, 331. Βάσκ' ίθι, οὐδε ὄνειρε, θοὰς ἐπὶ νῆας Ἀχαιῶν. Π. II, 8. Ἄγε δὴ ἀκούσατε. XEN. Apol. § 14. Ἄγετε δειπνήσατε. XEN. Hell. V, 1, 18. Φέρε εἰπὲ δὴ μοι. SOPH. Ant. 534. Φέρε δὴ μοι τόδε εἰπέ. PLAT. Crat. 385 B. Ιθι δὴ λέξον ἡμῖν πρῶτον τοῦτο. XEN. Mein. III, 3, 3. Ιθι νῦν παρίστασθον. ARIST. Ran. 1378. Ιθι νῦν λιβανωτὸν δεῦρά τις καὶ πῦρ δάστω. Ib. 871.

REMARK. *Φέρε* is not used in this way in Homer.

NOTE 2. The poets sometimes use the *second* person of the Imperative with *πᾶς* in hasty commands. E. g.

"Ακεινε πᾶς, *hear, every one!* ARIST. Thesm. 372. Χώρει δειοο πᾶς ὑπηρέτης τόξευε, παῖς σφενδόνην τίς μοι δότω. Id. Av. 1187. "Αγε δὴ σιώπα πᾶς ἀνήρ. Id. Ran. 1125.

NOTE 3. The Imperative is sometimes used in relative clauses depending on an interrogative (usually *οἰσθα*), where we should expect the relative clause to be completed by *δεῖ* with an Infinitive, and the Imperative to stand by itself. E. g.

"Αλλ' οἰσθ' ὁ δράσον; τῷ σκέλει θένε τὴν πέτραν, *but do you know what to do? strike the rock with your leg!* ARIST. Av. 54. (We should expect here *οἰσθ'* ὁ δεῖ δρᾶσαι; δρᾶσον. κ.τ.λ., *do you know what to do? if so, do it: viz. strike the rock, &c.*) Οἰσθ' ὁ μοι σύμπραξον, *do you know what you must do for me? if so, do it.* EUR. Heracl. 451. Οἰσθά ννν ἀ μοι γενέσθω; δεσμὰ τοῖς ξένοισι πρόσθες, *do you know what must be done for me (ἀ δεῖ μοι γενέσθαι)? let it be done then (γενέσθω), viz. put chains on the strangers.* Id. Iph. Taur. 1203. Οἰσθ' ὡς ποίησον; SOPH. O. T. 543. (Compare EUR. Cycl. 131, οἰσθ' οὖν ὁ δράσεις; *dost thou know what thou art to do?*)

NOTE 4. The Imperative sometimes denotes a mere concession, and sometimes a supposition (where something is supposed to be true for argument's sake). E. g.

Πλούτει τε γὰρ κατ' οἰκον· ἐὰν δ' ἀπῇ τούτων τὸ χαίρειν, τᾶλλ' ἔγώ καπνοῦ σκιᾶς οὐκ ἀν πριάμην. SOPH. Ant. 1168. Προσειπάτω τινὰ φιλικῶς ὁ τε ἄρχων καὶ ὁ ἰδιώτης, *suppose that both the ruler and the private man address, &c.* XEN. Hier. VIII, 3.

§ 85. The *first* person of the Subjunctive (usually in the *plural*) is used in exhortations, supplying the want of a first person to the Imperative. *"Αγε* (ἄγετε) or *φέρε*, *come*, often precedes. E. g.

"Ιωμεν, *let us go.* "Ιδωμεν, *let us see.* Οἴκαδέ περ σὺν νησὶ νεώμεθα, τόνδε δ' ἐῶμεν, *let us sail homeward with our ships, and leave him.* II. II, 236. 'Αλλ' εὶ δοκεῖ, πλέωμεν, δρμάσθω ταχύς. SOPH. Phil. 526. 'Επίσχετον, μάθωμεν. Ib. 539. 'Επίσχεις, ἐμβάλωμεν εἰς ἄλλον λόγον. EUR. El. 962. Παρῷμεν τε οὖν ὕσπερ Κῦρος κελεύει, ἀσκῶμεν τε δι' ἀν μάλιστα δυνησόμεθα κατέχειν ἀδεῖ, παρέχωμεν τε ἡμᾶς αὐτούς, κ.τ.λ. XEN. Cug. VIII, I, 5. 'Αλλ' ἄγεθ', ὡς ἀν ἔγών εἴπω, πειθώμεθα πάντες. II. II, 139. 'Αλλ' ἄγε δὴ καὶ νῷ μεδώμεθα θούριδός ἀλκῆς. II. IV, 418. Φέρε δὴ διαπεράνωμεν λόγους. EUR. Androm. 333. Δεῦτε φίλοι, τὸν ξεῖνον ἐρώμεθα. Od. VIII, 133.

NOTE 1. The first person *singular* of the Subjunctive, when it is used in this way, almost always takes *ἄγε* (*ἄγετε*) or *φέρε*, unless some other Imperative precedes. E. g.

'Αλλ' *ἄγε* δὴ τὰ χρήματ' ἀριθμήσω καὶ ἴδωμαι. Od. XIII, 215. 'Αλλ' *ἄγεθ* ὑμῖν τεύχε' ἐνείκω θωρηχθῆναι. Od. XXII, 139. Θάπτε με ὅττι τάχιστα, πύλας Αίδαο περήσω, *bury me as quickly as possible; let me pass the gates of Hades.* II. XXIII, 71. Φέρ' ἀκούσω, *come, let me hear.* HDT. I, 11. Σίγα, πνοὰς μάθω. *φέρε πρὸς οὓς βάλω.* EUR. Herc. F. 1059. 'Επίσχετ' αὐδὴν των ἔσωθεν ἐκμάθω. Id. Hippol. 567. Λέγε δὴ, ἴδω. PLAT. Rep. V, 57 C.

NOTE 2. The *second* and *third* persons of the Subjunctive are not regularly used in *affirmative* exhortations, the Imperative being the regular form in these persons. (For the Aorist Subjunctive with *μὴ* in *prohibitions*, see § 86.)

In some cases the Optative in wishes, in the second and third persons, has almost the force of an exhortation. (§ 82, N. 1.)

In a few exceptional cases, we find even the *second* person of the Subjunctive in exhortations, like the first person, but always accompanied by *φέρε*. E. g.

Φέρ', ὡς τέκνου, νῦν καὶ τὸ τῆς νήσου μάθης. SOPH. Phil. 300.

For the Future Indicative used elliptically in exhortations after *δημος*, see § 45, Note 7.

REMARK. The preceding rules apply only to *affirmative* exhortations: these should be carefully distinguished from *prohibitions* with *μὴ* (§ 86). The use of the Imperative in prohibitions is generally confined to the Present tense.

§ 86. In prohibitions, in the second and third persons, the *Present Imperative* or the *Aorist Subjunctive* is used after *μὴ* and its compounds. The former expresses a continued or repeated, the latter a single or momentary prohibition.

In the first person (where the Imperative is wanting) the Present Subjunctive is allowed. E. g.

Μὴ ποιέει τοῦτο, *do not do this (habitually);* μὴ ποιήσῃς τοῦτο, *do not do this (single act).* 'Εξαύδα, μὴ κεῦθε νόω, ἵνα εἴδομεν ἀμφω. II. I, 363. 'Ατρείδη, μὴ ψεύδε' ἐπιστάμενος σάφα εἰπεῖν. II. IV, 404. 'Αργεῖοι, μὴ πώ τι μεθίετε θούριδος ἀλκῆς. II. IV, 234. Εἴπεις οις ειρομένων νημερτέα, μηδ' ἐπικείνης. Od. XV, 263. 'Ηδη νυσσῶ παιδὶ ἔπος φάο, μηδ' ἐπίκεινθε. Od. XVI, 168. Μηκέτι νῦν δήθ αὐθι λεγώμεθα, μηδ' ἔτι δηρὸν ἴμβαλλώ μεθα ἔργον. II. II, 435. Υμεῖς δέ τῷ γῇ τῷδε μὴ βαρὺν κότον σκήψησθε, μὴ θυμοῦσθε

μηδ' ἀκινητίαν τι οὐκ εἶτε. AESCH. Eumen. 800. "Ον μήτ' ὁ κανεῖτε, μητ' ἀφῆτ' ἔπος κακόν. SOPH. O. C. 731. Μὴ θῆσθε νόμον μηδένα, ἀλλὰ τοὺς βλάπτοντας ὑμᾶς λύσατε. DEM. Ol. III, 31, 11. (Here θέσθε would not be allowed by § 86; although λύσατε, in a mere *exhortation*, is regular, by § 84.) Μὴ κατὰ τοὺς νόμους δικάσητε· μὴ βοηθήσητε τῷ πεπονθότι δεινά· μὴ εὐορκεῖτε. Id. Mid. 582, 15. Μὴ πρίη, παῖ, δῆδα. ARIST. Nub. 613. Καὶ μηδεὶς ὑπολάβῃ με βούλεσθαι λαθεῖν. ISOC. Phil. p. 101 A. § 93. Καὶ μηδεὶς οἰέσθαι μ' ἀγνοεῖν. Id. Paneg. p. 55 C. § 73.

NOTE 1. (a.) With the exception of the first person (§ 86), the Present Subjunctive is not used in prohibitions.

An elliptical use of the Subjunctive (sometimes the Present) after μή or ὅπως μή, with a verb of fearing understood, must not be confounded with this. (See § 46, N. 4.)

(b.) The second person of the Aorist Imperative is very seldom found in prohibitions; the third person is less rare. E. g.

Μηδέ ή βίᾳ σε μηδαμῶς νικησάτω. SOPH. Aj. 1334. Μηδέ σοι μελησάτω. AESCH. Prom. 332. So Prom. 1004. Καὶ μηδεὶς ὑμῶν προσδοκησάτω ἀλλως. PLAT. Apol. 17 C.

Μὴ ψεῦσον, ὡς Ζεῦ, τῆς ἐπιούσης ἐπίδος. ARIST. Thes. 870.

NOTE 2. The first person *singular* even of the Aorist Subjunctive in prohibitions is rare, and is found only in the poets. E. g.

Μή σε, γέρον, κοιλησιν ἔγω παρὰ νησὶ κιχείω. II. I, 26. Ἀλλά μ' ἔκ γε τῆσδε γῆς πόρθμευσον ὡς τάχιστα, μηδέ αὐτοῦ θάνω. SOPH. Tr. 801. Ὡς ξεῖνοι, μὴ δῆτ' ἀδικηθῶ. Id. O. C. 174. (This may be explained also by § 46, N. 4.)

SECTION VIII.

SUBJUNCTIVE (LIKE FUTURE INDICATIVE) IN INDEPENDENT SENTENCES.—INTERROGATIVE SUBJUNCTIVE.—Οὐ μή WITH SUBJUNCTIVE AND FUTURE INDICATIVE.

§ 87. In the Homeric language the Subjunctive is sometimes used in independent sentences, with the force of a weak Future Indicative. E. g.

Οὐ γάρ πω τοίοντας ἴδεν ἀνέρας, οὐδὲ ἴδωματι, for I never yet saw, nor shall I (or can I) ever see such men. II. I, 262. Υμῖν ἐν πάντεσι περικλυντὰ δῶρ' ὄνομάν νω, I will enumerate the gifts, &c. II. IX,

121. Δύσομαι ἐσ 'Αίδαο, καὶ ἐν νεκύεσσι φαείνω, *I will descend to Hades, and shine among the dead* (said by the Sun). Od. XII, 383. (Here the Future δύσομαι and the Subjunctive φαείνω hardly differ in their force.) Καὶ ποτέ τις εἴπη σιν, and some one will perhaps say. II. VI, 459. (In vs. 462, referring to the same thing, we have ὡς ποτέ τις ἐρέει.) Οὐκ ἔσθ' οὐτος ἀνὴρ, οὐδὲ ἔσσεται, οὐδὲ γένηται, ὃς κεν Τηλεμάχῳ σῷ νιεί χείρας ἐποίσει. Od. XVI, 437. Μνήσομαι οὐδὲ λάθωματι 'Απόλλωνος ἔκατοι, *I will remember and will not forget the far-shooting Apollo*. Hymn. in Apoll. 1.

REMARK. The Aorist is the tense usually found in this construction. The first person singular is the most common, and instances of the second person are very rare.

NOTE. This Homeric Subjunctive, like the Future Indicative, is sometimes joined with *ἀντί* or *κέ* to form an apodosis. This enabled the earlier language to express an apodosis with a sense between that of the Optative with *ἀντί* and that of the simple Future Indicative, which the Attic was unable to do. (See § 38, 2.) E. g.

Εἰ δέ κε μὴ δώσιν, ἐγὼ δέ κεν αὐτὸς ἐλωματι, but if he does not give her up, I will take her myself. II. I, 324. (Here ἐλωμαι κεν has a shade of meaning between ἐλοίμην κεν, *I would take*, and αἰρήσομαι, *I will take*, which neither the Attic Greek nor the English can express.) Compare ην χ' ὑμῖν σάφα εἴπω, ὅτε πρότερός γε πυθοίμην, Od. II, 43, with ην χ' ὑμῖν σάφα εἴποι, ὅτε πρότερός γε πύθοιο, II, 31,—both referring to the same thing. See also II. III, 54; and VI, 448, the last example under § 59, N. 1.

§ 88. The first person of the Subjunctive is used in *questions of doubt*, where the speaker asks himself or another *what he is to do*. The negative particle is *μή*. In Attic Greek this Subjunctive is often introduced by *βούλει* or *βούλεσθε* (poetic *θέλεις* or *θέλετε*). E. g.

Εἴπω τοῦτο; shall I say this? or *βούλει* εἴπω τοῦτο; do you wish that I should say this? Μή τοῦτο ποιώμεν, shall we not do this? Τι εἴπω; or τι *βούλεσθε* εἴπω; what shall I say? or what do you want me to say? For the Future in such questions, see § 25, 1, N. 4.

Πῆ γὰρ ἐγὼ, φίλε τέκνον, ἵω; τεῦ δάμασθ ἵκωματι ἀνδρῶν οἵ κραναὴν Ἰθάκην κάτα κοιρανέουσιν; Ή λιθὺς σῆς μητρὸς ἵω καὶ σοῖο δόμοιο; whither shall I go? to whose house shall I come? &c. Od. XV, 509. Ή αὐτὸς κεύθω; φάσθαι δέ με θυμὸς ἀνώγει. Od. XXI, 194. Ω Ζεῦ, τί λέξω; ποῖ φρενῶν ἐλθω, πάτερ; ΣΟΡΠ. Ο. C. 310. Ωμοι ἐγὼ, πᾶ βῶ; πᾶ στῶ; πᾶ κέλσω; EUR. Ηεκ. 1056. Ποῖ τράπωματι ποῖ πορευθῶ; Ib. 1099. Εἴπω τι τῶν εἰωθότων, ω δέσποτα; ARIST. Ran. 1. Τίνα γὰρ μάρτυρα μείζω παράσχωματι, DEM

F. L. 416 7. Μηδ', ἐάν τι ὀνόμαι, . . . ἔρωμαι ὁπόσου παλεῖ; *may I not ask, &c.?* Μηδ' ἀποκρίνωμαι οὖν, ἂν τίς με ἔρωτῷ νέος, ἐάν εἰδῶ; *and may I not answer, &c.?* XEN. Mem. I, 2, 36. Μισθωσώ-
υεθα οὖν κῆρυκα, ή αὐτὸς ἀνείπω; PLAT. Rep. IX, 580 B. Με-
θύοντα ἄνδρα πάντα σφόδρα δέξεσθε συμπότην, ή ἀπίωμεν; *will you receive him, or shall we go away?* Id. Symp. 212 E. Ἄρα μὴ αἰσχυν-
θῶμεν τὸν Περσῶν βασιλέα μιμήσασθαι; *shall we then be ashamed to imitate the king of the Persians?* XEN. Oecon. IV, 4.

Ποῦ δὴ βούλει καθίζομενοι ἀναγνῶμεν; *where wilt thou that we sit down and read?* PLAT. Phaedr. 228 E. (So 263 E.) Βούλει οὖν ἐπισκοπῶμεν ὅπου ἥδη τὸ δυνατόν ἔστι; XEN. Mem. III, 5, 1. Βούλει λάβωμαι δῆτα καὶ θίγω τί σου; SOPH. Phil. 761. Βού-
λεσθ ἐπεισπέσωμεν; EUR. Hec. 1042. Θέλεις μείνωμεν αὐτοῦ κάνακούσωμεν γόνων; SOPH. El. 81. Τί σοι θέλεις δῆτ' εἰκάθω; Id. O. T. 651. Θέλετε θηρασώμεθα Πενθέως Ἀγανὴν μητέρ' ἐκ βακχευμάτων, χάριν τ' ἄνακτι θῶμεν; EUR. Bacch. 719. So with κελεύετε: 'Αλλὰ πῶς; εἴπω κελεύετε καὶ οὐκ ὄργιεσθε; *do you command me to speak, &c.?* DEM. Phil. III, 123, 1.

In PLAT. Rep. II, 372 E, we find βούλεσθε and a Subjunctive with εἰ in protasis: εἰ δ' αὐτὸν βούλεσθε καὶ φλεγμάνουσαν πόλιν θεωρήσωμεν, οὐδὲν ἀποκωλύει, i. e. *if you will have us examine, &c.* (§ 49, 1.)

REMARK. In this construction there is an implied appeal to some person (sometimes to the speaker himself), so that βούλει or some similar word can always be understood, even if it is not expressed. Homeric examples in which this is not the case fall naturally under § 87.

In the later Greek the classic form θέλετε εἴπω; was developed into θέλετε ἵνα (or ὅπως) εἴπω; — from which comes the modern Greek θέλετε νὰ εἴπω; or νὰ εἴπω; *will you have me speak?*

NOTE 1. The *third* person of the Subjunctive is sometimes used in questions, but less frequently than the first. This happens chiefly when a speaker refers to himself by τίς. Examples of the *second* person are very rare. E. g.

Πότερόν σέ τις, Αἰσχίνη, τῆς πόλεως ἔχθρὸν ή ἔμὸν εἶναι φῆ; i. e. *shall we call you the city's enemy, or mine?* DEM. Cor. 268, 28. Εἴτα ταῦθ' οὗτοι πεισθῶσιν ὑπὲρ αὐτῶν σε ποιεῖν, καὶ τὰ τῆς σῆς πονηρίας ἔργα ἔφ' ἔαυτοὺς ἀναδέξωνται; i. e. *are these men to believe, &c.;* *and are they to assume, &c.?* Id. Androt. 613, 3. Τί τις εἶναι τοῦτο φῆ; Id. F. L. 369, 12. Θύγατερ, ποῦ τις φροντίδος ἔλθῃ; SOPH. O. C. 170. Ποῖ τις οὖν φύγῃ; Id. Aj. 403. Πόθεν οὖν τις ταύτης ἄρξηται μάχης; PLAT. Phil. 15 D. Πῶς τις πειθηται; II, 150. (Πῶς οὖν ἔτ' εἴπης ὅτι συνέσταλμαι κακοῖς; EUR. Herc. F. 1417.) See Krüger, Vol. I, § 54, 2; Notes 4 and 5.

NOTE 2. The Subjunctive is often used in the question

τί πάθω; what will become of me? or what harm will it do me. literally, what shall I undergo? E. g.

"Ω μοι ἔγὼ, τί πάθω; τί νῦν μοι μήκιστα γένηται; Od. V, 465. So JL. XI, 404. Τί πάθω; τί δὲ δρῶ; τί δὲ μήσωμαι; AESCH. Sept. 1057. Τί πάθω τλήμων; Id. Pers. 912; ARIST. Plut. 603. Τί πάθω; τί δὲ μήσομαι; οἴμοι. SOPH. Trach. 973. Τὸ μέλλον, εἰ χρὴ, πείσομαι· τί γὰρ πάθω; I shall suffer what is to come, if it must be; for what harm can it do me? EUR. Phoen. 895. (The difference between this and the ordinary meaning of πάσχω is here seen.) 'Ωμολόγηκα· τί γὰρ πάθω; PLAT. Euthyd. 302 D. So in the plural, HDT. IV, 118; Τί γὰρ πάθω μεν μὴ βουλομένων ὑμέων τιμωρέειν;

§ 89. The double negative *οὐ μή* is sometimes used with the Subjunctive and the Future Indicative in independent sentences, being equivalent to a strong single negative. The compounds of both *οὐ* and *μή* can be used here as well as the simple forms.

1. The Subjunctive (sometimes the Future Indicative) with *οὐ μή* may have the force of an emphatic Future with *οὐ*. Thus *οὐ μή τοῦτο γένηται* (sometimes *οὐ μὴ τοῦτο γενήσεται*) means *this surely will not happen*, being a little more emphatic than *οὐ τοῦτο γενήσεται*. E. g.

(Aor. Subj.) Οὐ μὴ πιθηται, he will not obey. SOPH. Phil. 103. Οὔτε γὰρ γίγνεται οὔτε γέγονε οὐδὲ οὖν μὴ γένηται ἀλλοῖον ἥθος, for there is not, nor has there been, nor will there ever be, &c. PLAT. Rep. VI, 492 E. (Here οὐδὲ μὴ γένηται is merely more emphatic than the ordinary *οὐ γενήσεται*.) Καὶ τῶνδ' ἀκούσας οὐ τι μὴ ληφθῶ δόλω. AESCH. Sept. 38. 'Αλλ' οὐ ποτ' ἐξ ἐμοῦ γε μὴ πάθης τόδε. SOPH. El. 1029. Οὕτοι σ' Ἀχαιῶν, οἴδα, μὴ τις ὑβρίσῃ. Id. Aj. 560. 'Αλλ' οὐ τι μὴ φύγητε λαιφρῷ ποδί. EUR. El. 1039. Τῶν ἦν κρατήσωμεν, οὐ μὴ τις ἡμῖν ἀλλος στρατὸς ἀντιστῆ κοτε ἀνθρώπων. HDT. VII, 53. So I, 199. Οὐ μή σε κρύψω πρὸς ὄντινα βούλομαι ἀφικέσθαι. XEN. Cyp. VII, 3, 13. Οἶ γε Ἀρμένιοι οὐ μὴ δέξωνται τοὺς πολεμίους. Ib. III, 2, 8. *Αν μέντοι καθόμεθα οἴκοι, οὐδέποτ' οὐδὲν ἡμίν οὐ μὴ γένηται τῶν δεόντων. DEM. Phil. I, 53, 4. So Phil. III, 130, 11.

(Pres. Subj.) Ήν γὰρ ἄπαξ δύο ἡ τριῶν ἡμερῶν ὁδὸν ἀπόσχωμεν, οὐκέτι μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν. XEN. An. II, 2, 12. So οὐ μὴ δύνωνται, Id. Hier. XI, 15. Πρὸς ταῦτα κακούργει καὶ συκοφάντει, εἴ τι δύνασαι· οὐδέν σου παρίεμαι· ἀλλ' οὐ μὴ οἴστε τ' ὑσι, but you will not be able. PLAT. Rep. I, 341 B.

(Fut. Ind.) Οὐ σοι μὴ μεθέψομαι ποτε. SOPH. El. 1052. Τὸν γὰρ πονηρὸν οὐ μή ποτε ποιησετε βελτίους. AESCHIN. Cor. § 177. Οὐ τοι μήποτε σ' ἐκ τῶν ἔδρανων, ὡς γέρον, ἀκοντά τις ἄξει. SOPH. O. C. 176. Σο οὐκ οὖν μὴ δύοιπορήσεις, O. C. 848; and HDT. III, 62. Μὰ τὸν Ἀπόλλω οὐ μὴ σ' ἐγὼ περιόψομαπελθόντ (i. e. περιόψομαι ἀπελθόντα). ARIST. Ran. 508. Εἶπεν ὅτι ἡ Σπάρτη εὐδέν μὴ κάκιον οἰκιεῖται αὐτοῦ ἀποθανόντος. XEN. Hell. I, 6, 32. (See § 70, 2; and below, Note 1.)

The *Aorist* Subjunctive is the most common form in this construction.

NOTE 1. Οὐ μή with the Future Optative, representing a Future Indicative of the direct discourse, occurs in an indirect quotation after ὡς: Τά τ' ἀλλα πάντ' ἐθέσπισεν, καὶ τὰπὶ Τροίας πέργαμ' ὡς οὐ μή ποτε πέρσοιεν, εἰ μὴ τόνδε ἄγοιντο. SOPH. Phil. 611. (The direct discourse was οὐ μή ποτε πέρσετε, εἰν μὴ τόνδε ἄγησθε.) In the last example under § 89, 1, the Future Indicative is retained in the same construction. The Future Infinitive can be used in the same way; as, Εἶπε Τειρεσίας οὐ μή ποτε, σοῦ τήνδε γῆν οἰκοῦντος, εὐ πράξειν πόλιν. EUR. Phoen. 1590.

Οὐ μή with the Subjunctive occurs in a causal sentence after ὡς, in ARIST. Av. 461: Λέγε θαρρήσας· ὡς τὰς σπουδὰς οὐ μὴ πρότερον παραβῶμεν.

NOTE 2. This construction is often explained by supposing an ellipsis of δεινόν ἔστιν or φόβος ἔστιν between the οὐ and the μή: this is based on such passages as XEN. Mem. II, 1, 25, οὐ φόβος μή σε ἀγάγω, *there is no fear lest I may lead you*, which with the φόβος omitted would be οὐ μή σε ἀγάγω. This theory, however, leaves the following construction (§ 89, 2) entirely unexplained; and the supposed ellipsis fails to account for the meaning in many cases, as in the first example under § 89, 1.

2. The second person of the Future Indicative (sometimes the Subjunctive) with οὐ μή may express a strong *prohibition*. Thus οὐ μὴ λαλήσεις means *you shall not prate* (or *do not prate*), being more emphatic than μὴ λάλει. E. g.

Ποῖος Ζεύς; οὐ μὴ ληρήσεις (ληρήσης). οὐδὲ ἔστι Ζεύς, i. e. *stop your nonsense!* ARIST. Nub. 367. Ὡ παῖ, τί θροεῖς; οὐ μὴ παρ' ὅχλῳ τάδε γηρύσει, *do not (I beg you) speak out in this way before the people.* EUR. Hippol. 213. Ὡ θύγατερ, οὐ μὴ μῦθον ἐπὶ πολλοὺς ἐρεῖς. EUR. Supp. 1066. Οὐ μὴ γυναικῶν δειλὸν εἰσοίσεις λόγον, *do not adopt the cowardly language of women.* EUR. Andr. 757. Οὐ μὴ ἔξεγερεῖς τὸν ὑπνῷ κάτοχον κάκκινήσεις κάναστρήσεις φοιτάδα δεινὴν νόσον, ὡς τέκνουν, *do not wake him.* SOPH. Trach. 978. Τί ποιεῖς; οὐ μὴ καταβήσει, *don't come down.* ARIST. Vesp 897.

For the use of the future, see § 25, 1. N. 5. For the Subjunctive in this construction, see below, Rem. 2.

NOTE 1. A prohibition thus begun by οὐ μή may be continued by μηδέ with another Future (or Subjunctive). An affirmative command may be added by another Future or an Imperative, after ἀλλά or δέ. E. g.

Οὐ μή καλεῖς μ', ὀνθρωφ', ἵκετεύω, μηδὲ κατερεῖς τοῦνομα, *do not call to me, I implore you, nor speak my name.* ARIST. Ran. 298. Οὐ μή προσοίσεις χείρα μηδ' ἄψει πέπλων, *do not bring your hand near me nor touch my garments.* EUR. Hippol. 606. Οὐ μή προσοίσεις χείρα, βακχεύσεις δὲ λών, μηδ' ἐξομόρξει μωρίαν τὴν σὴν ἐμοί, *do not bring your hand near me; but go and rage, and do not wipe off your folly on me.* Id. Bacch. 343.

Οὐ μὴ λαλήσεις (λαλήσης), ἀλλ' ἀκολουθήσεις ἐμοί, *do not prate, but follow me.* ARIST. Nub. 505. Οὐ μὴ διατρίψεις, ἀλλὰ γεύσει τῆς θύρας, *do not delay, but knock at the door.* Id. Ran. 462. Οὐ μὴ φλυαρήσεις ἔχων, ὡς Ξανθία, ἀλλ' ἀράμενος οἴσεις πάλιν τὰ στρώματα. Ib. 524. Οὐ μὴ δυσμενῆς ἔσει φίλοις, παύσει δὲ θυμοῦ καὶ πάλιν στρέψεις κάρα, . . . δέξει δὲ δώρα καὶ παραι τήσει πατρός, *be not inimical to friends, but cease your rage, &c.* EUR. Med. 1151. Οὐ μὴ σκώψης μηδὲ ποιήσης ἀπέρ οἱ τρυγοδάμονες οὗτοι, ἀλλ' εὐφήμει, *do not scoff, nor do what these wretches do; but keep silence!* ARIST. Nub. 296. (Here the Imperative is used precisely like the Future with ἀλλά or δέ in the preceding examples.)

The Future in the clauses with ἀλλά or δέ will be explained by § 25, 1, N. 5 (a); in the clauses with μηδέ it may be explained by § 25, 1, N. 5 (b), or we may consider the construction a continuation of that with οὐ μή, the μή being repeated without the οὐ.

NOTE 2. In a few cases οὐ with the Future is used interrogatively expressing an *exhortation*, followed by another Future with μηδέ or καὶ μή expressing a *prohibition*. E. g.

Οὐ σῆγ' ἀνέξει, μηδὲ δειλίαν ἀρεῖ (s), *keep silence (lit. will you not keep silence?) and do not become a coward.* SOPH. Aj. 75. (Here perhaps we should punctuate οὐ σῆγ' ἀνέξει; μηδὲ δειλίαν ἀρεῖ. See Rem. 1. But the first clause, although strictly interrogative, is really an exhortation, and was so considered in the construction of the following clause, where the Future is to be explained on the principle of § 25, 1, N. 5 (b). Compare the examples under Note 1.) Οὐ θᾶσσον οἴσεις, μηδ' ἀπιστήσεις ἐμοί, i. e. *extend your hand, and do not distrust me.* Id. Trach. 1183. Οὐκ εἰ σύ τ' οἴκους, σύ τε Κρέων κατὰ στέγας, καὶ μὴ τὸ μηδὲν ἄλγος εἰς μέγ' οἴσετε. Id. O. T. 637.

REMARK 1. The examples under § 89, 2 and the notes are usually printed as interrogative, in accordance with the doctrine of Elmsley, stated in his note to Eurip. Med. 1120 (1151) and in the

Quarterly Review for June, 1812. He explains οὐ μή λαλήσεις; as meaning *will you not stop prating?* lit. *will you not not prate?* and when a second clause in the Future with μηδέ or δλλά follows, he considers the interrogative force of οὐ to extend also to this. But this explanation requires an entirely different theory to account for the construction of § 89, 1; whereas the rules given above consider the Subjunctive there a relic of the common Homeric Subjunctive (§ 87), and explain the Future in § 89, 2 by the principle stated in § 25, 1, N. 5,—οὐ μή having the same force of a strong single negative in both constructions. As to the examples in N. 1, the last one (where the Imperative instead of the Future follows δλλά) seems to be decisive against the interrogative force commonly ascribed to the Future in the others. The examples in N. 2 are the strongest support of Elmsley's theory, where the first clause is clearly interrogative, at least originally; but the force of the question as an exhortation seems to have guided the construction of the sentence, which is finished after the analogy of the examples in N. 1. The explanation given above (N. 2) is supported by ΑΕΣΧ. Sept. 250, οὐ σιγά; μηδὲν τῶνδ' ἔρεις κατὰ πτόλιν, *will you not keep silence?* (οὐ σιγή ἀνέξει;) *say nothing of this kind through the city.*

We may explain the examples in N. 2 as interrogative, by considering the first clause a question with οὐ (implying an affirmative answer) equivalent to an exhortation, and the second a question with μή (implying a negative answer) equivalent to a prohibition. Οὐ σιγή ἀνέξει, μηδὲ δειλίαν ἀρεῖ; will thus mean, *will you not keep silence? and you will not become a coward, will you?*

REMARK 2. In modern editions of the classics the Subjunctive is not found in the construction of § 89, 2. But in many of the examples quoted there and in the notes the first Aorist Subjunctive in -σης has been emended to the Future, against the authority of the MSS., in conformity to Dawes's rule. (See § 45, N. 8, with footnote.) Thus, in the three examples from the *Clouds*, the MSS. have the Subjunctive; and in the last (vs. 296) οὐ μή σκάψης could not be changed to οὐ μή σκάψεις, as the Future of σκώπτω is σκάψομαι. Elmsley's emendation σκάψει is therefore adopted by most editors. But this seems too violent a change to allow in the text, merely to sustain an arbitrary rule, which at best has nothing but accident to rest on. If both constructions (§ 89, 1 and 2) are explained on the same principle, there is no longer any reason for objecting to the Subjunctive with οὐ μή in prohibitions; and it seems most probable that both the Future and the Subjunctive were allowed in *both constructions*, but that the Subjunctive was more common in that of § 89, 1, and the Future in that of § 89, 2.

CHAPTER V.

THE INFINITIVE.

§ 90. The Infinitive mood expresses the *simple idea* of the verb, without limitation of number or person. It has the force of a neuter verbal noun, and as such it may take the neuter of the article in all its cases.

It has at the same time the attributes of a verb, so that (even when it takes the article) it may have a subject, object, and other adjuncts ; and, further, it is qualified not by adjectives, but by adverbs.

§ 91. The Infinitive may as nominative be the subject of a finite verb, or as accusative be the subject of another Infinitive. The Infinitive is especially common as the subject of an impersonal verb, or of *ἐστί*. It may also be a predicate nominative, or it may stand in apposition with a substantive.

Such Infinitives stand regularly *without* the article ; but if they are to be especially prominent as containing the leading idea of the sentence, the article may be used. E. g.

Συνέβη αὐτῷ ἐλθεῖν, *it happened to him to go.* Οὐκ ἔνεστι τοῦτο ποιῆσαι. Ἀδύνατόν ἔστι τοῦτο ποιῆσαι. Ἐξῆν μένειν. Δεῖ αὐτὸν μένειν. Οὐ μὲν γάρ τι κακὸν βασιλευέμεν, *for it is no bad thing to be a king.* Od. I, 392. Εἰς οἰωνὸς ἄριστος, ἀμύνεσθαι περὶ πάτρης. II. XII, 243. Αεὶ γὰρ ἡβᾶ τοῖς γέρουσιν εὖ μαθεῖν, AESCH. Ag. 584. Πολὺ γὰρ ῥάον ἔχοντας φυλάττειν ἡ κτήσασθαι πάντα πέφυκεν. DEM. Ol. II, 25, 24. (Compare Ol. I, 16, 3: Δοκεῖ τὸ φυλάξαι τάγαθὰ τοῦ κτήσασθαι χαλεπώτερον εἶναι.) Ἡδὲ πολλοὺς ἔχθροὺς ἔχειν; DEM. F. L. 409, 25. Δοκεῖ οἰκονόμου ἀγαθοῦ εἶναι εὖ οἰκεῖν τὸν ἑαυτοῦ οἰκον. XEN. Oecon. I, 2. Φησὶ δὲν τοῦτο ποιῆσαι, *he says that it is necessary to do this.* (Here ποιῆσαι as accus. is the subject of δεῖν : for δεῖν, see § 92, 2.) Τὸ γνῶναι εἰπιστήμην που λαβεῖν ἔστιν, *to learn is to acquire knowledge.* PLAT. Theaet. 209 E. Τὸ δίκην διδόναι πότερον πάσχειν

τι ἔστιν ἡ ποιεῖν; PLAT. Gorg. 476 D. (In the last two examples the *subject* Infinitive has the article to emphasize it, while the *predicate* Infinitives stand alone.) Οὗτοι ἡδύ ἔστι τὸ ἔχειν χρήματα οἵτως ὡς ἀναιρὸν τὸ ἀποβάλλειν. XEN. Cyr. VIII, 3, 42. (Compare the two examples above from Demosthenes.) Τοῦτο ἔστι τὸ ἀδικεῖν, τὸ πλέον τῶν ἄλλων ζητεῖν ἔχειν. PLAT. Gorg. 483 C. 'Αλλ' οἶμαι, νῦν μὲν ἐπισκοτεῖ τούτοις τὸ κατορθοῦν. DEM. Ol. II, 23, 27. Τὸ γὰρ θάνατον δεῖ διένατι οὐδὲν ἀλλο ἔστιν ἡ δοκεῖν σοφὸν εἶναι μὴ δυτα· δοκεῖν γὰρ εἰδένατι ἔστιν ἡ οὐκ οἶδεν. PLAT. Apol. 29 A.

§ 92. The Infinitive without the article may be the object of a verb. It stands generally as an object accusative, sometimes as an object genitive, and sometimes as an accusative of *kindred signification*. The classes of verbs after which the Infinitive is thus used must be learned by practice; but the Infinitive without a subject follows in general the same classes of verbs in Greek as in English. The following, however, may be specially mentioned: —

1. In general, any verb whose action directly implies another action or state as its object, if such action or state is to be expressed by a verb and not by a noun, takes the Infinitive. Such are verbs signifying *to teach*, *to learn*, *to accustom*, *to desire*, *to ask*, *to advise*, *to entreat*, *to exhort*, *to command*, *to persuade*, *to urge*, *to propose*, *to compel*, *to need*, *to cause*, *to intend*, *to begin*, *to attempt*, *to permit*, *to decide*, *to dare*, *to prefer*, *to choose*, *to pretend*; those expressing *fear*, *unwillingness*, *eagerness*, *caution*, *neglect*, *danger*, *postponement*, *forbidding*, *hindrance*, *escape*, &c.; and all implying *ability*, *fitness*, *desert*, *qualification*, *sufficiency*, or their opposites. E. g.

Διδάσκουσιν αὐτὸν βάλλειν, *they teach him to shoot*. Ἐμαθον τοῦτο ποιῆσαι, *they learned to do this*. Βούλεται ἐλθεῖν. Παραινοῦμέν σοι πειθεσθαι. Φοβοῦμαι μένειν. Αἰροῦνται πολεμεῖν. Ἡ πόλις κινδυνεύει διαφθαρῆναι. Δύναται ἀπελθεῖν. Ἐκέλευσεν αὐτὸν πειμεῖναι με. Δέομαι ὑμῶν συγγνώμην μοι ἔχειν. Εἶπε στρατηγὸς ἐλέσθαι, *he proposed to choose generals*. Ἀπαγορεύοντιν αὐτοῖς μὴ τοῦτο ποιῆσαι. (See below, § 95, 2.) Τί κωλύσει αὐτὸν βαδίζειν ὅποι βούλεται, *what will prevent him from marching*, &c.? Ἀξιῶ λαμβάνειν. Ἀξιοῦται

θανεῖν. Οὐ πέφυκε δουλεύειν, *he is not born to be a slave.* Ἀναβάλ-
λεται τοῦτο ποιεῖν, *he postpones doing this.*

This use of the Infinitive is too common to need illustration by more particular examples.

REMARK 1. The Infinitive in this construction is generally equivalent to the English Infinitive after the same class of verbs; and it refers to indefinite or to future time. (See § 15, 1.) The Present and Aorist are the tenses usually found, with the distinction stated in the Remark before § 12: for the Perfect, see § 18, 3 (b); and for the occasional use of the Future Infinitive (or even the Infinitive with *ἄν*) after some of these verbs, see § 27, N. 2.

REMARK 2. Verbs of *fearing* and *caution* are included in the list given above, although they are generally followed by *μή*, *lest*, and the Subjunctive or Optative. (See § 46.) The Infinitive, however, sometimes occurs; and, when it is used, it belongs regularly under the rule, § 92, 1. (See § 46, N. 8, *a* and *b*.)

Verbs expressing *danger* take the Infinitive more frequently than *μή* with the Subjunctive or Optative. (See § 46, N. 8, *c*.)

NOTE 1. Some verbs which do not regularly take an Infinitive may be used in unusual significations, so as to allow an Infinitive by § 92, 1. E. g.

Συνέβησαν τοῖς Πλαταιεῦσι παραδοῦναι σφᾶς αὐτοὺς καὶ τὰ ὅπλα, *they made an agreement with the Plataeans to surrender, &c.* THUC. II, 4. Τίνι δ' ἄν τις μᾶλλον πιστεύσει παρακαταθέσθαι χρήματα; *to whom would any one sooner dare to commit money?* XEN. Mem. IV, 4, 17. Ὁδύρονται οἰκόνδε νέεσθαι, *they mourn to go home.* II. II, 290. Ἐπευφήμησαν Ἀχαιοὶ αἰδεῖσθαι ιερῆα. II. I, 22.

NOTE 2. When a noun and a verb (especially *ἐστί*) together form an expression equivalent to any of the verbs of § 92, 1, they may take the Infinitive without the article. Some other expressions with a similar force take the same construction. E. g.

Ἀνάγκη ἐστὶ πάντας ἀπελθεῖν. Κίνδυνος ἦν αὐτῷ παθεῖν τι. *"Oknos* ἐστὶ μοι τοῦτο ποιῆσαι. Φόβος ἐστὶν αὐτῷ ἐλθεῖν. *"Amaixa* ἐν αὐταῖς ἦν, κώλυμα ούσα (τὰς πύλας) προσθέσθαι, *a wagon, which prevented them from shutting the gates.* THUC. IV, 67. Σο ἐπεγένετο δὲ ἄλλοις τε ἄλλοις κωλύματα μὴ αὐξηθῆναι, *obstacles to their increase.* Id. I, 16. (See § 95, 2, N. 1.) Τοῖς στρατιώταις δρμῇ ἐνέπεσε ἐκτειχίσαι τὸ χωρίον. Id. IV, 4. Οὐ μάντις εἰμὶ τάφανη γνῶναι, *I am not enough of a prophet to decide, &c.* EUR. Hippol. 346. (Here the idea of *ability* is implied in *μάντις εἰμί*.) Τὸ ἀσφαλές καὶ μένειν καὶ ἀπελθεῖν αἱ νῆσες παρέξουσιν. THUC. VI, 18. (See § 93, 1.) *"Eχοντα τιθασεύεσθαι φύσιν, capable by nature of*

being tamed (= πεφυκότι τιθασεύεσθαι). PLAT. Politic. 264 A. Τίς μηχανὴ μὴ οὐχὶ πάντα καταναλωθῆναι εἰς τὸ τεθνάναι; (i. e. τί κωλύσει μὴ οὐχὶ πάντα καταναλωθῆναι;) PLAT. Phaed. 72 D. Δέδοικα μὴ πολλὰ καὶ χαλεπὰ εἰς ἀνάγκην ἐλθωμεν ποιεῖν, lest we may come to the necessity of doing. DEM. Ol. I, 13, 25. "Ωρα ἀπιέναι, it is time to go away (like χρὴ ἀπιέναι, we must go away). PLAT. Apol. 42 A. Ἐλπίδας ἔχει τοῦτο ποιῆσαι (= ἐλπίζει τοῦτο ποιῆσαι), he hopes to do this. But ἐλπὶς τοῦ ἐλεῖν, THUC. II, 56. Οἱ δὲ ζῶντες αἴτιοι θανεῖν, and the living are those who caused them to die. SOPH. Ant. 1173. We might also have αἴτιοι τοῦ τούτους θανεῖν or αἴτιοι τὸ τούτους θανεῖν. (See § 23, 1, N. 3.) So in phrases like πολλοῦ (or μικροῦ) δέω ποιεῖν τι, I want much (or little) of doing anything; παρὰ μικρὸν ἥλθον ποιεῖν τι, they came within a little of doing anything; where the idea of ability, inability, or sufficiency appears: so in THUC. VII, 70, βραχὺ γὰρ ἀπέλιπον διακόσια γενέσθαι. So ἐμποδὼν τούτῳ ἐστὶν ἐλθεῖν (= κωλύει τοῦτον ἐλθεῖν), it prevents him from going; where τοῦ ἐλθεῖν may be used. (See § 94, and § 95, 1 and 2.)

The Infinitive depending on a noun is generally an *adnominal* genitive with the article *τοῦ*. See § 94 and § 95, 1.

NOTE 3. Although the Infinitive depending on the verbs included in § 92, 1 regularly stands *without* the article, yet *τό* is sometimes prefixed to give the Infinitive still more the character of a noun in the accusative. The Infinitive is sometimes placed for emphasis apart from the main construction, like a synecdochical accusative. E. g.

Καὶ πῶς δὴ τὸ ἀρχικοὺς εἶναι ἀνθρώπων παιδεύεις; XEN. Oecon. XIII, 4. (So παιδεύω τινά τι.) Τὸ δ' αὖ ξυνοικεῖν τῇδ' ὅμοι τίς ἀν γυνὴ δύνατο; i. e. as to living with her, what woman could do it? SOPH. Tr. 545. Τὸ δρᾶν οὐκ ἡθέλησαν. Id. O. C. 442.

Οὐδείς μ' ἀν πείσειν τὸ μὴ οὐκ ἐλθεῖν, no one could persuade me not to go. ARIST. Ran. 68. (For μὴ οὐ, see § 95, 2, N. 1, b.) So XEN. Hell. V, 2, 36. So θέλει τὸ μὴ κτείναι σύνευνον (like πείσει τὸ μὴ κτείναι), AESCH. Prom. 865. Compare SOPH. Phil. 1253, οὐδέ τοι σῇ χειρὶ πείθομαι τὸ δρᾶν, i. e. I do not trust your hand for action (like οὐ πείθομαι σοι ταῦτα, I do not trust you in this.)

NOTE 4. Other active verbs than those included in § 92, 1 may take the Infinitive like an ordinary noun, as an object accusative. Here, however, the Infinitive takes the article *τό*. E. g.

Τὸ τελευτῆσαι πάντων ἡ πεπρωμένη κατέκρινεν, fate awarded death to all. ISOC. Demon. p. 11 C. § 43.

NOTE 5. A few of the verbs included in § 92, 1, which govern the genitive of a noun, allow also the genitive of the Infinitive with *τοῦ*, as well as the simple Infinitive. (See § 95, 1.) This applies chiefly to ἀμελέω, ἀπιμελέομαι, and to the verbs of *hindrance*, &c. included in § 95, 2. E. g.

Αμελήσας τοῦ ὄργιζεσθαι. XEN. Mem. II, 3, 9. (But ἀμελήσας λέγειν, PLAT. Phaed. 98 D.) Most verbs of *desiring* and *neglecting* take only the simple Infinitive. Ἐπιμελέομαι, which usually takes ὅπως with the Future Indicative (§ 45), allows also the simple Infinitive (THUC. VI, 54), and the Infinitive with τοῦ (XEN. Mem. III, 3, 11). See § 45, N. 6, a.

REMARK. For the use of the Infinitive without τό after verbs as an accusative by *synecdoche* (usually found only after adjectives), see § 93, 2, Note 3.

2. Another case in which the Infinitive appears as the object of a verb occurs in indirect discourse, after verbs implying *thought* or the *expression of thought* (*verba sentiendi et declarandi*) or equivalent expressions. Here each tense of the Infinitive, instead of referring indefinitely to the future (as in the former construction, § 92, 1), represents the corresponding tense of the Indicative or Optative

REMARK. For this construction see § 73, 1; where also examples of the Infinitive with ἀν in indirect discourse are given. For the distinction between the Infinitive in this construction and the ordinary Infinitive (92, 1), see § 73, 1, Remark. For the Infinitive, *not* in indirect discourse, after some verbs which usually belong to this class, see § 15, 2, Notes 2 and 3; see also § 23, 2, Notes 2 and 3.

NOTE 1. Of the three common verbs signifying *to say*, φημί is regularly followed only by the Infinitive in indirect discourse, εἰπον only by ὅτι or ὡς and the Indicative or Optative, while λέγω allows either construction. A singular exception in regard to εἰπον is found in Eur. Phoen. 1590, quoted § 89, 1, N. 1. (See § 15, 2, N. 3.)

NOTE 2. After many verbs of this class in the passive both a personal and an impersonal construction are allowed: thus, we can say λέγεται ὁ Κῦρος γενέσθαι, *Cyrus is said to have been*, or λέγεται τὸν Κῦρον γενέσθαι, *it is said that Cyrus was*. Δοκέω in the meaning *I seem* (*videor*) usually has the personal construction, as in English; as οὐτος δοκεῖ εἶναι, *he seems to be*. When an Infinitive with ἀν follows (§ 73, 1), it must be translated by an impersonal construction, to suit the English idiom: thus, δοκεῖ τις ἀν ἔχειν must be translated *it seems that some one would have*, although τις is the subject of δοκεῖ; as we cannot use *would* with our Infinitive, to translate ἔχειν ἀν. (See § 42, 2, Note.)

NOTE 3. (a.) When an indirect quotation has been introduced by an Infinitive, a dependent relative or temporal clause in the quotation sometimes takes the Infinitive by assimilation, where we should expect an Indicative or Optative. The temporal particles ὡς, ὅτε, ἐπει, ἐπειδή, as well as the relative pronouns, are used in this construction. Herodotus also uses εἰ, οὐ, and even διότι, *because*, in the same way. E. g.

Μετὰ δὲ, ὡς οὐ παύεσθαι, ἄκεα δίζησθαι (λέγοντι), and afterwards, when it did not cease, they say that they sought for remedies. HDT. I, 94. (Here we should expect ὡς οὐκ ἐπανετο.) 'Ως δ' ἀκοῦσαι τοὺς παρόντας, θόρυβον γενέσθαι (φασίν), they say that, when those present heard it, there was a tumult. DEM. F. L. 402, 8. Ἐπειδὴ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ τῇ Ἀγάθωνος, (ἔφη) ἀνεωγμένην καταλαμβάνειν τὴν θύραν. PLAT. Symp. 174 D. See Rep. X, 614 B. Λέγεται Αλκμαίωνι, ὅτε δὴ ἀλλάσθαι αὐτὸν, τὸν Ἀπόλλω ταύτην τὴν γῆν χρῆσαι οἰκεῖν. THUC. II, 102. (See § 15, 1, N. 2.) Καὶ οὖσα αὖ μετ' ἔκεινων βούλεύεσθαι, οὐδενὸς ὑστερον γνώμη φανῆναι (ἔφασαν). Id. I, 91. (Here ἔβουλεύοντο would be the common form.) 'Ηγουμένης δὴ ἀλληθείας οὐκ ἀν ποτε φαίμεν αὐτῇ χορὸν κακῶν ἀκολουθῆσαι, ἀλλ' ὑγεές τε καὶ δίκαιον ἥθος, φέρεται καὶ σωφροσύνην ἐπεισθαι. PLAT. Rep. VI, 490 C.

Εἰ γάρ δὴ δεῖν πάντως περιθέναι ἀλλω τέω τὴν βασιλήν, (ἔφη) δικαιότερον εἶναι Μήδων τέω περιβαλεῖν τοῦτο. HDT. I, 129. (Here εἰ δέοι or εἰ δεῖ would be the ordinary expression.) So HDT. III, 105 and 108; doubtful, II, 64 and 172. See Krüger's note on I, 129. Τιμᾶν δὲ Σαμίους ἔφη, διότι ταφῆναι οἱ τὸν πάππον δημοσίην ὑπὸ Σαμίων. HDT. III, 55.

(b.) In some cases, particularly when the provisions of a law are quoted, a relative is used with the Infinitive, even when no Infinitive precedes. E. g.

"Ἐθηκεν ἐφ' οἷς ἐξεῖναι ἀποκτιννύναι, he enacted on what conditions it is allowed to kill. DEM. Lept. 505, 19. Καὶ διὰ ταῦτα, ἀν τις ἀποκτείνη τινὰ, τὴν βουλὴν δικάζειν ἔγραψε, καὶ οὐχ ἀπέρ, ἀν ἀλφ, εἰναι, and he did not enact what should be done if he should be convicted. DEM. Aristocr. 629, 2. (Here εἰναι is the reading of the Cod. Σ, amply defended by the preceding example, in which all editors allow ἐξεῖναι.) Δέκα γὰρ ἄνδρας προείλοντο αὐτῷ ἔνυμβούλους, ἀνευ δον μη κύριον εἰναι ἀπάγειν στρατιὰν ἐκ τῆς πόλεως. THUC. V, 63.

§ 93. The Infinitive without the article may limit the meaning of certain adjectives and adverbs.

1. Such are particularly adjectives denoting *ability*, *fitness*, *desert*, *qualification*, *sufficiency*, *readiness*, and

their *opposites*; and, in general, those denoting the same relations as the verbs which govern the Infinitive (§ 92, 1). E. g.

Δυνατὸς ποιεῖν, *able to do*. Δεινὸς λέγειν, *skilled in speaking*. Ἄξιός ἐστι ταῦτα λαβεῖν, *he deserves to receive this*. Ἀνάξιος θαυμάζεσθαι, *unworthy to be admired*. Ἄξιος τιμᾶσθαι, *worthy to be honored*. Οὐχ οἶστε τε ἦν τοῦτο ιδεῖν, *he was not able to see this*. Πρόθυμος λέγειν, *eager to speak*. Ἐτοίμος κίνδυνον ὑπομένειν, *ready to endure danger*.

Θεμιστοκλέα, ἰκανώτατον εἰπεῖν καὶ γνῶναι καὶ πρᾶξαι. LYS. Or. Fun. p. 194, § 42. Τὸν δὲ ἐπιτήδειον ταῦτα παθεῖν ἔφη, *the people said that he was a suitable person to suffer this*. DEM. Phil. III, 126, 19. Αἱ γὰρ εὐπραξίαι δειναὶ συγκρύψαι τὰ τοιαῦτα ὀνείδη. Id. Ol. II, 23, 29. Κυρίαν ἐποίησαν ἐπιμελεῖσθαι τῆς εὐταξίας, *they gave it (the Areopagus) power to superintend good order*. ISOC. Areop. p. 147 D. § 39. Βίην δὲ ἀδύνατοι ἡσαν προσφέρειν. HDT. III, 138. Μαλακοὶ καρτερεῖν, *too effeminate to endure*. PLAT. Rep. VIII, 556 B. Ταπεινὴ ὑμῶν ἡ διάνοια ἐγκαρτερεῖν ἀ ἔγνωτε, *your minds are too dejected to persevere, &c.* THUC. II, 61. (In the last two examples μαλακοί and ταπεινή govern the Infinitive by the idea of *inability* implied in them.) Χρήματα πορίζειν εὐπορώτατον γυνή. ARIST. Eccles. 236. Σοφώτεροι δὴ συμφορὰς τὰς τῶν πέλας πάντες διαιρεῖν ἡ τύχας τὸς οἰκοθεν. EUR. Alcmen. Fr. 103. Ἐπιστήμων λέγειν τε καὶ σιγᾶν. PLAT. Phaedr. 276 A. Τἄλλα εύρησεις ὑπουργεῖν δύναται ημᾶς οὐ κακούς. ARIST. Pac. 430.

For examples of nouns followed by the Infinitive, see § 92, 1, N. 2.

NOTE 1. The use of the Infinitive after *οἶστε* in the sense of *appropriate, likely, capable*, and *ὅστος* in that of *sufficient*, with or without their antecedents, is to be referred to this head. (*Οἶστε τε*, *able*, like *δυνατός*, regularly takes the Infinitive.) E. g.

Οὐ γὰρ ἦν ὥρα οἴσα τὸ πεδίον ἀρδεῖν, *for it was not the proper season for irrigating the land*. XEN. An. II, 3, 13. Τοιαύτας οἵας χειμῶνός τε στέγειν καὶ θέρος ἰκανὰς εἶναι. PLAT. Rep. III, 415 E. Τοιοῦτος οἶστος πείθεσθαι. Id. Crit. 46 B. Νεμόμενοι τὰ αὐτῶν ἐκαστοτοῦσσον ἀποζῆν, *cultivating their own land to an extent sufficient to live upon it*. THUC. I, 2. Ἐλείπετο τῆς νυκτὸς ὅσον σκοταίους διελθεῖν τὸ πεδίον, *there was left enough of the night for crossing the plain in the dark*. XEN. An. IV, 1, 5. Ἐφθασε τοσοῦτον ὅσον Πάχητο ἀνεγνωκέναι τὸ ψήφισμα, *it came so much in advance (of the other ship), that Paches had already read the decree*. THUC. III, 49. (See § 18, 3, b.) Examples like the last strongly resemble those under § 98, 1 in which *ὅστε* has *τοσοῦτος* for its antecedent.

Other pronominal adjectives (as *τοῖος*, *τοιόσδε*, *τοιοῦτος*, *τηλίκος*, *ποῖος*) sometimes take an Infinitive in the same way.

NOTE 2. (a.) Certain impersonal verbs (like *ἔνεστι*, *πρέπει*, *προσήκει*), which regularly take an Infinitive as their subject

(§ 91), are sometimes used in the Participle in a *personal* sense, in which case they may be followed by the Infinitive, the Participle having the force of one of the adjectives of § 93, 1. Thus τὰ ἐνόντα εἰπεῖν is equivalent to ἀ ἔνεστι εἰπεῖν, *what it is permitted to say*; τὰ προσήκοντα ῥηθῆναι is equivalent to ἀ προσήκει ῥηθῆναι, *what is proper to be said*, as if προσήκει were a *personal* verb, and as if we could say ταῦτα προσήκει, *these things are becoming*. E. g.

Κατιδὼν τὸ πλῆθος τῶν ἐνόντων εἰπεῖν. Isoc. Phil. p. 104 D. § 110. Τὸν θεὸν καλεῖ οὐδὲν προσήκοντ' ἐν γύοις παριστατεῖν, *she is calling on the God who ought not to be present at lamentations*. AESCH. Agam. 1079. (Προσήκοντα is used like adjectives meaning *fit, proper*, as if we could say ὃς οὐ προσήκει παραστατεῖν.) Φράξ, ἐπεὶ πρέπων ἔφυσ πρὸ τῶνδε φωνεῖν. SOPH. O. T. 9. So τὰ ἡμῖν παραγγελθέντα διεξελθεῖν (= ἀ παρηγγέλθη ἡμῖν διεξελθεῖν). PLAT. Tim. 90 E.

(b.) In the same way certain adjectives, like δίκαιος, ἐπικαιρίος, ἐπιτήδειος, ἐπίδοξος, may be used *personally* with the Infinitive; as δίκαιος ἔστι τοῦτο ποιεῖν, *it is right for him to do this* (equivalent to δίκαιόν ἔστιν αὐτὸν τοῦτο ποιεῖν). E. g.

Φημὶ καὶ πολλῷ μειζόνων ἔτι τούτων δωρεῶν δίκαιος εἶναι τυγχάνειν, i. e. *that it is right for me to receive, &c.* DEM. Cor. 243, 6. Ἐδόκουν ἐπιτήδειοι εἶναι ὑπεξαιρεθῆναι, *they seemed to be convenient persons to be disposed of*. THUC. VIII, 70. Θεραπεύεσθαι ἐπικαίριοι, *important persons to be taken care of*. XEN. Cyr. VIII, 2, 25. Τάδε τοι ἔξι αὐτέων ἐπίδοξα γενέσθαι, *it is to be expected that this will result from it*. HDT. I, 89. (Πολλοὶ ἐπίδοξοι τωντὸ τοῦτο πείσεσθαι, *it is to be expected that many will suffer this same thing*, Id. VI, 12, is an example of the Future Infinitive, § 27, N. 2. So in English, *many are likely to suffer*.)

These examples resemble those under § 93, 2.

NOTE 3. Rarely the Infinitive with τό is used after adjectives of this class. (Compare § 92, 1, N. 3.) E. g.

Τὸ προσταλαιπωρεῖν οὐδεὶς πρόθυμος ἦν. THUC. II, 53.

2. Any adjective may take the Infinitive without the article as an accusative by *synecdoche*, showing *in what respect* the adjective is applicable to its noun; as θέαμα αἰσχρὸν ὄραν, *a sight disgraceful to look upon*.

The Infinitive is here regularly active or middle, seldom passive, even when the latter would seem more natural; as χαλεπὸν ποιεῖν, *hard to do*, seldom χαλεπὸν ποιεῖσθαι, *hard to be done*. E. g.

Αἰσχρὸν γὰρ τόδε γ' ἔστι καὶ ἐσσομένοισι πυθέσθαι, i. e. *disgrace-*

ful for them to hear. II. II, 119. So II. I, 107 and 589. Τοὺς γὰρ ὑπὲρ τούτων λόγους ἐμοὶ μὲν ἀναγκαιότατος προειπεῖν ἥγονμαι, ὑμῖν δὲ χρησιμωτάτους ἀκοῦσαι, i. e. *most necessary for me to say, and most useful for you to hear.* DEM. Mid. 522, 18. Φοβερὸς προσπόλεμη σαῖ, *a terrible man to fight against.* Id. Ol. II, 24, 12. Οἰκία ἡδίστη ἐνδιαιτᾶσθαι, *a house most pleasant to live in.* XEN. Mem. III, 8, 8. Τὰ χαλεπώτατα εὐρεῖν, *the things hardest to find:* τὰ ράστα ἐντυγχάνειν, *the things easiest to obtain.* Ib. I, 6, 9. Πολιτεία χαλεπὴ συζῆν, *a form of government hard to live under:* ἄνωμος δὲ (μοναρχία) χαλεπὴ καὶ βαρυτάτη ἐννοικῆσαι. PLAT. Politic. 302 B and E. Λόγος δυνατὸς κατανοῆσαι, *a speech which it is possible to understand.* Id. Phaed. 90 D. Ὁ χρόνος βραχὺς ἀξίως διηγήσασθαι, *the time is too short for narrating it properly.* Id. Menex. 239 B. Ἡ ὁδὸς ἐπιτηδεία πορευομένοις καὶ λέγειν καὶ ἀκούειν, *convenient both for speaking and for hearing.* Id. Symp. 173 B. Πότερον δὲ λούσασθαι ψυχρότερον (τὸ ὑδωρ); *is the water there colder for bathing?* XEN. Mem. III, 13, 3.

(Passive.) Κύνες αἰσχραὶ ὄρασθαι (instead of ὄρᾶν). XEN. Cyneg. III, 3. Ἔστι δὲ ὁ λόγος φιλαπεχθῆμων μὲν, ρήθηναι δὲ οὐκ ἀσύμφορος. ISOC. Antid. p. 70, § 115.

NOTE 1. The Infinitive may be used after adverbs which correspond to the adjectives just mentioned (§ 93, 2). E. g.

Πῶς ἀν τοῖς μὲν εὖνοις κάλλιστα ἵδεῖν ποιοῖτο τὴν ἐξέλασιν, τοῖς δὲ δυσμενέστι φοβερώτατα, *in a manner most delightful for the friendly to behold, and most terrible for the ill-disposed.* XEN. Cyr. VIII, 3, 5.

NOTE 2. Certain nouns, which are equivalent in meaning to the neuter of any of the adjectives which take the Infinitive, may themselves have the same construction. E. g.

Θαῦμα ἵδεῖσθαι, *a wonderful thing to behold* (like θαυμαστὸν ἵδεῖσθαι).

NOTE 3. (a.) In Homer verbs expressing *excellence* or *fitness* sometimes take the Infinitive (as an accusative by synecdoche), like the adjectives of § 93, 2. E. g.

Ἐκτόρος ἥδε γυνὴ, ὁς ἀριστεύεσκε μάχεσθαι, *this is the wife of Hector, who was the first in fighting.* II. VI, 460. Ομηλικίην ἐκέκαστο ὄρνιθας γνῶναι καὶ ἀναίσιμα μυθήσασθαι. Od. II, 158. Οἱ περὶ μὲν βουλὴν Δαναῶν, περὶ δὲ ἐστὲ μάχεσθαι, *ye who excel the Danai in counsel and excel them in battle.* II. I, 258. (Here βουλὴν and μάχεσθαι are alike in the accusative by synecdoche after περὶ . . . ἐστέ.)

(b.) Even in Attic Greek the Infinitive is sometimes used after verbs as a synecdochical accusative. The Infinitives ἀκούειν, ἀκοῦσαι, *in sound,* and ὄρᾶν, *ἵδεῖν,* *in appearance,* especially, are used in this way. E. g.

Δοκεῖς οὖν τι διαφέρει: αὐτοὺς ἵδεῖν χάλκεως; *do you think that*

they differ at all in appearance from a brazier? PLAT. Rep. VI, 495 E. Compare *εὐρύτερος ἰδεῖς θαῖ*, Il. III, 194. *Ἄκοντας παγκάλως ἔχει*, it is very fine in its sound. DEM. F. L. 355, 29. *Πράγματα πορέξουσιν* (οἱ ἵπποι) *ἐπιμέλεσθαι*, the horses will make trouble about taming. XEN. Cyr. IV, 5, 46.

NOTE 4. The Homeric use of *ὅμοιος*, *equal, like*, with the Infinitive is to be referred to the same principle. E. g.

Δευκότεροι χιόνος, θείειν δ' ἀνέμοισιν ὅμοιοι, (horses) whiter than snow, and like the winds in swiftness. Il. X, 437. Οὐ γάρ οἱ τις ὅμοιος ἐπισπέσθαι ποσὶν ἔχει. Il. XIV, 521.

§ 94. The Infinitive as genitive, dative, or accusative is very often governed by prepositions, or by adverbs used as prepositions. In this case it always takes the article *τοῦ*, *τῷ*, or *τό*. E. g.

Τὸν γὰρ λόγους περὶ τοῦ τιμῶν ησασθαι Φίλιππον δρῶ γνηνομένους, for I see that the speeches are made about punishing Philip. DEM. Ol. III, 28, 5. Πρὸ τοῦ τοὺς δρκοὺς ἀποδοῦναι, before taking the oaths. Id. Cor. 284, 6. Ἐκ τοῦ πρὸς χάριν δημηγορεῖν ἔντος. Id. Ol. III, 29, 18. Πρὸς τῷ μηδὲν ἐκ τῆς πρεσβείας λαβεῖν, besides receiving nothing for the embassy. Id. F. L. 412, 21. Ἐν τῷ πολίτην ποιεῖσθαι (Χαρίδημον), in making Charidemus a citizen. Id. Aristocr. 683, 22. Ἔνεκα τοῦ πλείω ποιῆσαι τὴν ὑπάρχουσαν οὐσίαν. ISOC. Demon. p. 6 A. § 19. Ἐθαυμάζετο ἐπὶ τῷ εὐθύμως ζῆν. XEN. Mem. IV, 8, 2. Ὁμως διὰ τὸ ξένος εἶναι οὐκ ἀν οἵει ἀδικηθῆναι, on account of being a stranger. Ib. II, 1, 15. Πάντων διαφέρων ἐφαίνετο, καὶ εἰς τὸ ταχὺ μανθάνειν ἀδέοι καὶ εἰς τὸ καλῶς ἔκαστα ποιεῖν. Id. Cyr. I, 3, 1.

§ 95. 1. The genitive and dative of the Infinitive, with the article, may stand in most of the constructions belonging to those cases; as in that of the *adnominal genitive*, the genitive after *comparatives*, the genitive after verbs and adjectives, the dative of *manner, means, &c.*, the dative after such verbs as *πιστεύω* and after adjectives denoting *resemblance, &c.*, and sometimes in that of the genitive of *cause or motive*. E. g.

Τοῦ πιεῖν ἐπιθυμία, the desire to drink. THUC. VII, 84. Πόνους δὲ τοῦ ζῆν ἡδέως ἡγεμόνας νομίζετε. XEN. Cyr. I, 5, 12. Εἰς ἐπίδη ἥλθον τοῦ ἐλεῖν (τὴν πόλιν), i. e. hope of taking the city. THUC. II, 56. (See § 92, 1, N. 2.) Νέοις τὸ σιγᾶν κρείττον ἔστι τοῦ λαλεῖν. MENAND. Monos. 387. Παρεκάλει ἐπιμελεῖσθαι τοῦ ὡς φρονιμώτατον εἶναι. XEN. Mem. I, 2, 55. Σο. III, 3, 11. Σεθ

§ 92, 1, N. 5. (*Ἐπιμελέομαι* usually takes *ὅπως* with the Future Indicative, by § 45.) *Ἐπέσχομεν τοῦ δακρύειν*, *we ceased to weep.* PLAT. Phaed. 117 E. (See below, § 95, 2.) *Καὶ γὰρ ἀγέθεις τοῖς κατακούειν τινός εἰσιν*, *for they are unused to obeying any one.* DEM. Ol. I, 15, 28.

Οὐδενὶ τῶν πάντων πλέον κεκράτηκε Φίλιππος ἡ τῷ πρότερος πρὸς τοῖς πράγμασι γίγνεσθαι. Id. Chers. 92, 21. Ἄλλὰ τῷ φανερὸς εἶναι τοιούτος ὁν, *by making it plain that he was such a man.* XEN. Mem. I, 2, 3. Οὐ γὰρ δὴ τῷ γε κοσμίως ζῆν ἀξιον πιστεύειν, *to trust in an orderly life.* ISOC. Antid. p. 315 A. § 24. Ἰσον δὲ τῷ προστένειν. AESCH. Agam. 253. Τῷ ζῆν ἔστι τι ἐναντίον, ὥσπερ τῷ ἐγρηγορέναι τὸ καθεύδειν. PLAT. Phaed. 71 C.

Μίνως τὸ ληστικὸν καθήρει, τοῦ τὰς προσόδους μᾶλλον ιέναι αὐτῷ, *in order that greater revenues might come in.* THUC. I, 4.

NOTE. It will be seen that the nominative and accusative of the Infinitive (except the accusative after prepositions) regularly stand *without* the article; the genitive and dative regularly *with* the article. The Infinitive after the verbs included in § 92, 1, however, generally stands without the article, whatever case it represents; and further, whenever any word which might govern a genitive or dative of the Infinitive forms a part of an expression which is equivalent to any of the verbs of § 92, 1, the simple Infinitive may be used. (See § 92, 1, Note 2.)

2. After verbs and expressions which denote *hindrance* or *freedom* from anything, two constructions are allowed,—that of the simple Infinitive (§ 92, 1), and that of the genitive of the Infinitive with *τοῦ* (§ 95, 1).

Thus we can say (a) *εἴργει σε τοῦτο ποιεῖν*, and (b) *εἴργει σε τοῦ τοῦτο ποιεῖν* (both with the same meaning), *he prevents you from doing this.* As the Infinitive after such verbs can take the negative *μή* without affecting the sense, we have a third and a fourth form, still with the same meaning:—(c) *εἴργει σε μὴ τοῦτο ποιεῖν*, and (d) *εἴργει σε τοῦ μὴ τοῦτο ποιεῖν*, *he prevents you from doing this.* For a fifth form with the same meaning, see § 95, 3. (For the negative *μή*, see Note 1, a.)

If the leading verb is itself *negative* (or interrogative with a negative implied), the double negative *μὴ οὐ* is generally used instead of *μή* in the form (c) with the simple Infinitive, but seldom (or never) in the form (d) with the genitive of the Infinitive; as *οὐκ εἴργει σε μὴ οὐ τοῦτο ποιεῖν*, *he does not pre-*

ven^t you from doing this; selam (or never) τοῦ μὴ οὐ τοῦτο ποιεῖν. See also § 95, 3. (For the double negative, see Note 1, b.) E. g. .

(a.) Ἐπὶ Ὀλύνθου ἀποκέμπουσιν, ὅπως εἴργωσι τοὺς ἐκεῖθεν ἐπιβοηθεῖν. THUC. I, 62. Εἰ τοῦτο τις εἴργει δρᾶν ὅκνος, if any hesitation prevents you from doing this. PLAT. Soph. 242 A. Ἀλλως δέ πως πορίζεσθαι τὰ ἐπιτήδεια ὄρκους ἥδη πατέχοντας ἡμᾶς (ἥδειν). XEN. An. III, 1, 20. Κακὸν δὲ ποιὸν εἴργε τοῦτ' ἐξειδέναι; SOPH. O. T. 129. Εὐδοκιμεῖν ἐμποδὼν σφίσιν εἶναι. PLAT. Euthyd. 305 D. Παιδὸς Φέρητος, ὃν θανεῖν ἐρρυσάμην. EUR. Alc. 11. Τον Φίλιππον παρελθεῖν οὐκ ἐδύναντο κωλύσαι. DEM. Pac. 62, 10. Τὴν ἰδέαν τῆς γῆς οὐδέν με κωλύει λέγειν. PLAT. Phaed. 108 E.

(b.) Τοῦ δὲ δραπετεύειν δεσμοῖς ἀπείργουσι; XEN. Mem. II, 1, 16. Τὸ γάρ ψευδόμενον φαίνεσθαι καὶ τοῦ συγγνώμης τινὸς τυγχάνειν ἐμποδὼν μάλιστα ἀνθρώποις γίγνεται. Id. Cyr. III, 1, 9. Εἶπεν ὅτι κωλύσει (ἄν) τοῦ καίειν ἐπίοντας. Id. An. I, 6, 2. Ἀπεσχόμην τοῦ λαβεῖν τοῦ δικαίου ἔνεκα. DEM. F. L. 410, 18.

(c.) Εἴργε μὴ βλαστάνειν. PLAT. Phaedr. 251 B. Ὁπερ ἐγχε μὴ τὴν Πελοπόννησον πορθεῖν, which prevented him from ravaging the Peloponnesus. THUC. I, 73. Διεκώλυσε μὴ διαφθεῖραι. Id. III, 49. Ἐπεγένετο κωλύματα μὴ αὐξηθῆναι. Id. I, 16 (§ 92, 1, N. 2.) Θυητούς γ' ἔπαυσα μὴ προσδέρκεσθαι μόρον. AESCH. Prom. 248. Τούμὸν φυλάξει σ' ὄνομα μὴ πάσχειν κακῶς. SOPH. O. C. 667.

Οὐ γάρ ἔστι Ἐλλησι οὐδεμία ἔκδυσις μὴ οὐ δόντας λόγον εἶναι σοὺς δούλους. HDT. VIII, 100. Πέμπουσι κήρυκα, ὑποδεξάμενοι σχήσειν τὸν Σπαρτιῆτην μὴ ἐξιέναι. . . . Οὐ δυνατοὶ αὐτὴν ἵσχειν εἰσὶ Ἀργεῖοι μὴ οὐκ ἐξιέναι. Id. IX, 12. Ωστε ξένον γ' ἄν οὐδέν' ὅνθι, ὥσπερ σὺ νῦν, ὑπεκτραπούμην μὴ οὐ συνεκσώζειν. SOPH. O. C. 565. Τί ἐμποδὼν μὴ οὐχὶ ὑβριζομένους ἀποθανεῖν; XEN. An. III, 1, 13. (Τί ἐμποδὼν here implies οὐδὲν ἐμποδών.) Τίνος ἀν δέοιο μὴ οὐχὶ πάμπαν εὐδαιμων εἶναι; what would hinder you from being perfectly happy? Id. Hell. IV, 1, 36. So ARIST. Ran. 695.

(d.) Πᾶς γάρ ἀσκὸς δύο ἄνδρας ἔξει τοῦ μὴ καταδῦναι, i. e. will keep two men from sinking. XEN. An. III, 5, 11. Οὐ οὐδείς πω προθεὶς τοῦ μὴ πλέον ἔχειν ἀπετράπετο. THUC. I, 76. Εἰ δ' ἀρ ἐμποδὼν τι αὐτῷ ἐγένετο τοῦ μὴ εὐθὺς τότε δικάσασθαι. DEM. Αρατούρ. 900, 22. Ἡπίστατο τὴν πόλιν μικρὸν ἀπολιπούσαν τοῦ μὴ ταῖς ἐσχάταις συμφοραῖς περιπεσεῖν. ISOC. Antid. p. 73, § 122. Ἀποσυζούντες ἀν ἐμποδὼν γίγνοιντο τοῦ μὴ ὁρᾶν αὐτοὺς τὸ δλον στράτευμα. XEN. Cyr. II, 4, 23. Εἰδότες ὅτι ἐν ἀσφαλεῖ εἰσι τοῦ μηδὲν παθεῖν. Ib. III, 3, 31. (See THUC. VI, 18, quoted § 92, 1, N. 2.) Τοῦ δὲ μὴ (κακῶς) πάσχε ν αὐτοὶ πᾶσαν ἀδειαν ἥγετε, you were entirely free from fear of suffering harm. DEM. F. L. 387, 17. Ἐνούσης οὐδεμᾶς ἔτ' ἀποστροφῆς τοῦ μὴ τὰ χρήματ' ἔχειν ὑμᾶς, there being no longer any escape from the conclusion that you have taken bribes. Id. Timoc. 702, 26.

REMARK. The last two examples show that *μή* can be joined with the genitive of the Infinitive, even after nouns implying *hindrance* or *freedom*. In the two following the addition of *μή* is more peculiar:—

‘*Η ἀπορία τοῦ μὴ ἡσυχάζειν*, the inability to rest. THUC. II, 49.
 ‘*Η τοῦ μὴ ἔνυπτεῖν ἀπιστία*, the distrust of sailing with them; i. e. the unwillingness to sail, caused by distrust. Id. III, 75.

NOTE 1. (a.) The use of *μή* with the Infinitive in the forms *c* and *d* is to be referred to the general principle, by which the Infinitive after all verbs expressing a *negative* idea (as those of *denying*, *distrusting*, *concealing*, *forbidding*, &c.) can always take the negative *μή*, to strengthen the negation implied in the leading verb. Thus we say *ἀρνεῖται μὴ ἀληθὲς εἶναι τοῦτο*, *he denies that this is true*; *ἀπηγόρευε μηδένα τοῦτο ποιεῖν*, *he forbade any one to do this*. This negative may, however, be omitted without affecting the sense.

(b.) An Infinitive which *for any reason* would regularly take *μή* (either affecting the Infinitive itself, as an ordinary negative, or strengthening a preceding negation, as in the case just mentioned) generally takes the double negative *μὴ οὐ*, if the verb on which it depends is *itself negative*. Thus the example given above, *ἀρνεῖται μὴ ἀληθὲς εἶναι τοῦτο*, becomes, if we negative the leading verb, *οὐκ ἀρνεῖται μὴ οὐκ ἀληθὲς εἶναι τοῦτο*, *he does not deny that this is true*. So, when the original *μή* really negatives the Infinitive, as in *δίκαιον ἔστι μὴ τοῦτον ἀφίεναι*, *it is just not to acquit him*, — if we negative the leading verb, we shall have *οὐ δίκαιον ἔστι μὴ οὐ τοῦτον ἀφίεναι*, *it is not just not to acquit him*. See PLAT. Rep. IV, 427 E, ὡς οὐχ ὅστιόν σοι δν μὴ οὐ βοηθεῖν δικαιοσύνη. This applies also to the Infinitive with *τό* (§ 95, 3).

Μὴ οὐ is occasionally used before participles, and even before nouns, on the same principle, to express an *exception* to a statement containing a negative; as in PLAT. Lys. 210 D, *οὐκ ἄρα ἔστι φίλον τῷ φίλοντι οὐδέν μὴ οὐκ ἀντιφίλον*, *unless it loves in return*. Here, if the negatives (*οὐκ* and *οὐδέν*) were removed from the leading verb, we should have simply *μὴ ἀντιφίλον* (with the same meaning), which would be the ordinary form with the participle, even after a negative. So *μὴ οὐκ ἔόντες*, *unless they were*. HDT. VI, 9. So in DEM. F. L. 379, 7, we find *αἱ τε πόλεις πολλὰ καὶ χαλεπαὶ λαβεῖν, μὴ οὐ χρόνῳ καὶ πολιορκίᾳ*, *the cities were many and difficult (= not easy) to capture, except by long siege*.

REMARK. Μή οὐ is very rarely found where the leading verb does not at least *imply* a negative. In XEN. An. II, 3, 11, ὥστε πᾶσιν αἰσχύνην εἶναι μὴ οὐ συσπουδάζειν, so that all were ashamed not to join heartily in the work, the double negative may be explained by the negative idea of *unwillingness* implied in αἰσχύνην. See also the last example under N. 1.

NOTE 2. When the leading verb expressing *hindrance*, &c. is itself negative, the form *c*, μὴ οὐ with the Infinitive, is the most common. The form *a*, the Infinitive alone, is allowed after negative (as well as affirmative) verbs, as in DEM. Pac. 62, 10, quoted above under *a*. The form *b*, τοῦ with the Infinitive (without μή), is not used after negative verbs, according to Madvig.

Even in the form *c*, we sometimes find the single negative μή (for μὴ οὐ), even when the leading verb is negative. E. g.

Οὐ πολὺν χρόνον μ' ἐπέσχον μή με ναυστολεῖν ταχύ. SOPH. Phil. 349. Οὐδέ μ' ὅμματος φρουρὰν παρῆλθε, τόνδε μὴ λεύσσειν στόλον. Id. Trach. 226. (Μὴ οὐ here is a conjecture.)

3. The Infinitive preceded by τὸ μή is sometimes used after verbs and expressions denoting *hindrance*, and also after all expressions which even imply *prevention*, *omission*, or *denial*.

This Infinitive with τὸ is less closely connected than the simple Infinitive with the leading verb, and often denotes merely the *result* of the *prevention* or *omission* of anything: it may generally be explained as an accusative by *synecdoche*, or sometimes as an object accusative (as after verbs of *denial*). Here, as before (§ 95, 2), if the leading verb is itself negative, or interrogative with a negative implied, μὴ οὐ is generally used instead of μή. E. g.

Τὸν πλεῖστον ὄμιλον εἰργον τὸ μὴ προεξιόντας τῶν ὅπλων τὰ ἐγγύα τῆς πόλεως κακουργεῖν, they prevented them from injuring, &c. THUC. III, 1. (This adds a *fifth* expression, εἰργει σε τὸ μὴ τοῦτο ποιεῖν, to the four already given (§ 95, 2) as equivalents of the English, *he prevents you from doing this.*) Τὸ δὲ μὴ λεγλατῆ σατ τὴν πόλιν ἔσχε τόδε. HDT. V, 101. Φόβος τε ἔνυγγενῆς τὸ μὴ ἀδικεῖν σχήσει. AESCH. Eum. 691. Οὗτοί εἰσιν μόνοι ἔτι ἡμῖν ἐμποδὼν τὸ μὴ ηδη εἶναι ἔνθα πάλαι ἐσπεύδομεν. XEN. An. IV, 8, 14. Οὐκ ἀπεσχόμην τὸ μὴ οὐκ ἐπὶ τοῦτο ἐλθεῖν. PLAT. Rep. I, 354 B. Οὐκ ἀπέτρχοντο οὐδὲ ἀπὸ τῶν φίλων τὸ μὴ οὐχὶ πλεονεκτεῖν αὐτῶν πειρᾶσθαι. XEN. Cyr. I, 6, 32. Κίμωνα παρὰ τρεῖς ἀφεῖσαν ψήφους τὸ μὴ θανάτῳ ζημιώσαι, i. e. they allowed Cimon by three votes to escape the punishment of death. DEM. Aristocr. 688, 27

Τρεῖς δὲ μόναι ψῆφοι διήνεγκαν τὸ μὴ θανάτου τιμῆσαι, and only three votes prevented you from condemning him to death (lit. made the difference as to condemning, &c.). Ib. 676, 12. Φάβος γὰρ ἀνθ' ὑπνιυ παραστατεῖ τὸ μὴ βεβαιώς βλέφαρα συμβαλεῖν ὑπνῷ, i. e. stands by to prevent my closing my eyes, &c. AESCH. Agam. 15.

'Επεὶ προθυμεῖσθ', οὐκ ἐναντιώσομαι τὸ μὴ οὐ γεγωνεῖν πᾶν ὅσον προσχρῆστε. Id. Prom. 786. Οὐδὲν γὰρ αὐτῷ ταῦτ' ἐπαρκέσει τὸ μὴ οὐ πεσεῖν ἀτίμως πτώματ' οὐκ ἀνασχετά, this will not suffice to prevent him from falling, &c. Ib. 918. Δείπει μὲν οὐδὲ πρόσθεν ἥδεμεν τὸ μὴ οὐ βαρύστον' εἶναι, they lack nothing of being heavily grievous. SOPH. O. T. 1232. Μήτοι, κασιγνήτη, μ' ἀτιμάσγε τὸ μὴ οὐ θανεῖν τε σὺν σοὶ, τὸν θανόντα θ' ἀγνίσαι, do not think me too mean to die with thee, &c. Id. Ant. 544. (Cf. Ant. 22, and Oed. Col. 49.) Αὐτὴν μὴν οὐ μισοῦντ' ἔκείνην τὴν πόλιν τὸ μὴ οὐ μεγάλην εἶναι φύσει κεύδαιμονα, i. e. not grudging the city its right to be great, &c. ARIST. Av. 36. (Compare μίσησέν μιν κυσὶ κύρμα γενέσθαι, Π. XVII, 272.) Οὐδεὶς ἀντιλέγει τὸ μὴ οὐ λέξειν ὅ τι ἔκαστος ἥγειται πλείστου ἀξεῖν ἐπίστασθαι, no one objects to saying, &c. XEN. Conv. III, 3. Οὐδὲ ἄρνησις ἔστιν αὐτοῖς τὸ μὴ ταῦθ' ὑπέρ Φιλίππου πράττειν, it is not even possible for them to deny that they did these things in the interest of Philip. DEM. F. L. 392, 13. Μὴ παρῆς τὸ μὴ οὐ φράσαι, do not omit to speak of it. SOPH. O. T. 283. Οὐδένα δύνασθαι κρύπτειν τὸ μὴ οὐ χ' ἥδεως ἀν καὶ ὡμῶν ἐσθίειν αὐτῶν, that no one is able to prevent people from knowing that he would gladly even eat some of them raw. XEN. Hell. III, 3, 6.

For μὴ οὐ, see § 95, 2, Note 1, (b.).

NOTE. The simple negative form τὸ μὴ is sometimes found even when the leading verb is negative, where regularly τὸ μὴ οὐ would be used. This is more common here than in the corresponding case, § 95, 2, Note 2. E. g.

Οὐκ ἀν ἐσχόμην τὸ μὴ ἀποκλῆσαι τούμδον ἀθλιον δέμας. SOPH. O. T. 1387. Τίσ σοῦ ἀπελείφθη τὸ μή σοι ἀκολουθεῖν; XEN. Cyr. V, 1, 25. "Ακος δ' οὐδὲν ἐπήρκεσαν τὸ μὴ πόλιν μὲν ὕσπερ οὖν ἔχει παθεῖν. AESCH. Agam. 1170. Οὐκ ὡν ἔστι μηχανὴ οὐδεμίᾳ τὸ μὴ κείνον ἐπιβούλευειν ἐμοί. HDT. I, 209. Καὶ φημὶ δρᾶσαι, κούκ ἀπαρνοῦμαι τὸ μή. SOPH. Ant. 443. See also DEM. F. L. 392, 13, quoted above.

REMARK. Τὸ μὴ and τοῦ μὴ can of course be used with the Infinitive as ordinary negatives. See examples, § 92, 1, N. 3. So ἐπιμελεῖται τοῦ μὴ δίκην δοῦναι.

§ 96. The Infinitive with its subject, object, or other adjuncts (sometimes including dependent verbs) may be preceded by the article τό, the whole sentence standing as a single noun, either as the subject or object of a

verb, as the object of a preposition, or in apposition with a pronoun like *τοῦτο*. E. g.

Τὸ μὲν γὰρ πολλὰ ἀπὸλα ωλεκέναι κατὰ τὸν πόλεμον τῆς ἡμετέρας ἀμελείας ἀν τις θείη δικαίως· τὸ δὲ μήτε πάλαι τοῦτο πεπονθέναι πεφηνέναι τέ τινα ἡμῖν συμμαχίαν τούτων ἀντίρροπον, ἀν βουλώμεθα χρῆσθαι, τῆς παρ' ἐκείνων εὐνοίας εὐεργέτημ' ἀν ἔγωγε θείην. DEM. OL. I, 12, 3.

§ 97. The Infinitive without the article often expresses a *purpose*. E. g.

Τρώων ἄνδρα ἔκαστον (εἰ) ἐλοίμεθα οἶνοχοεύειν, if we should choose every man of the Trojans to be our cup-bearer. II. II, 127. So II. I, 338, δὸς ἄγειν, and II, 107, 108. Τὴν ἐξ Ἀρείου πάγου βουλὴν ἐπέστησαι ἐπιμελεῖσθαι τῆς εὐκοσμίας, i. e. for the purpose of guarding good order. ISOC. Areop. p. 147 B. § 37. Οἱ ἄρχοντες, οὓς ὑμεῖς εἰλεσθε ἄρχειν μον, the rulers, whom you chose to rule me. PLAT. Apol. 28 E. Δέκα δὲ τῶν νεῶν προῦπεμψαν ἐς τὸν μέγαν λιμένα πλεῦνταί τε καὶ κατασκέψασθαι, καὶ κηρῦξαι, κ. τ. λ., i. e. they sent them to sail and examine, and to proclaim, &c. THUC. VI, 50. Τοὺς ἵππεας παρείχοντο Πελοποννησίοις ἔνστρατεύειν. Id. II, 12. Ευνέβησαν τοῖς Πλαταιεῦσι παριδοῦναι σφᾶς αὐτοὺς καὶ τὰ ὅπλα, χρήσασθαι ὅ τι ἀν βούλωνται, i. e. to do with them whatever they pleased. Id. II, 4. (For παραδοῦναι see § 92, 1, N. 1.) Εἰ βούλοιμεθά τῷ ἐπιτρέψαι ἡ παῖδας παιδεῦσαι, ἡ χρήματα διασῶσαι, κ. τ. λ., if we should wish to intrust to any one either children to instruct or money to keep, &c. XEN. Mem. I, 5, 2. Αἱ γυναῖκες πιεῖν φέρουσαι, the women bringing them (something) to drink. XEN. Hell. VII, 2, 9. Τὴν πόλιν καὶ τὴν ἄκραν φυλάττειν αὐτοῖς παρέδωκαν, they delivered the city and the citadel to them to guard. Ib. IV, 4, 15. Ὅς γὰρ ἀν ὑμᾶς λάθη, τοῦτον ἀφίετε τοῖς θεοῖς κολάζειν. DEM. F. L. 363, 25.

Ἡ θύρα ἡ ἐμὴ ἀνέῳκτο εἰσιέναι τῷ δεομένῳ τι ἐμοῦ. XEN. Hell. V, 1, 14. Οὐκ εἶχον ἀργύριον ἐπισιτίζεσθαι, they had no money to buy provisions. Id. An. VII, 1, 7. Ἀριστάρχῳ ἔδοτε ἡμέραν ἀπόλογήσασθαι, i. e. a day to defend himself in. Id. Hell. I, 7, 28. Ἐμαντόν σοι ἐμμελετᾶν παρέχειν οὐ πάνυ δέδοκται. PLAT. Phaedr. 228 E. Οἱς ἐνευδαιμονῆσαι τε ὁ βίος ὅμοίως καὶ ἐντελευτῆσαι ἔνυεμετρήθη. THUC. II, 44.

Here, as in § 93, 2, the Infinitive is generally active or middle, even where the passive would seem more natural; as *κτανεῖν ἐμοὶν* ἔδοσαν, they gave her to me to be killed. EUR. Troad. 874.

NOTE 1. The Infinitive is thus used in prose chiefly after verbs signifying *to choose* or *appoint*, *to give* or *take* (the Infinitive denoting the purpose for which anything is given or taken), and also after those signifying *to send* or *bring*. (See the examples.) With the last class the Future Participle is more common. A final clause after *ἴρα*, &c. may also be used in the same sense.

In poetry the same construction sometimes occurs after verbs of motion, like *εἰμι. ἥκω*, and *βαίνω*; and also after *εἰμί, ἔπειμι*, and *πάρειμι* (*to be, to be at hand*), expressed or understood. E. g.

'Αλλά τις εἶη εἰπεῖν Ἀτρεΐδη Ἀγαμέμνονι, ποιμένι λαῶν, but let some one go to tell Agamemnon. Od. XIV, 496. (See Passow, s. v. *εῖμι*.) Βῆ δὲ θέειν, and he started to run. Il. II, 182. Οὐδέ τις ἔστιν ἀρὴν καὶ λοιγὸν ἀμῦναι, nor is there any one to keep off curse and ruin. Il. XXIV, 489. Πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ ἐναιρέμεν ὅτε δύνηται, i. e. for you to slay whomsoever you can. Il. VI, 229. Οὐ γάρ ἐπ' ἀνὴρ οὐσος Ὀδυσσεὺς ἔσκεν, ἀρὴν ἀπὸ οἴκου ἀμῦναι. Od. II, 59. Μανθάνειν γάρ ἥκομεν, for we are come to learn. SOPH. O. C. 12. Πλόκαμος ὅδε καταστέφειν, here is my hair for you to wreath. EUR. Iph. Aul. 1478.

Even in prose, the Infinitive occasionally occurs after *εἰμί* in this sense, as in PLAT. Phaedr. 229 A, *ἐκεῖ πόδα καθίζεσθαι* (sc. *ἔστιν*), *there is grass to sit upon*. See also XEN. An. II, 1, 6, *πολλαὶ δὲ καὶ πέλται καὶ ἄμαξαι ἥσαν φέρεσθαι ἐρημοι*, i. e. *they were left to be carried away (for fuel)*. See the last examples under § 97.

NOTE 2. As *ὡστε* is seldom used in Homer in its sense of *so as* (§ 98, N. 3), the simple Infinitive may there express a *result* as well as a *purpose*. It thus follows many expressions which would not allow it in Attic Greek. E. g.

Tίς τ' ἀρ σφωε θεῶν ἔριδι ἔνιέκε μάχεσθαι; i. e. *who brought them into conflict, so as to contend?* Il. I, 8. So I, 151; and *ἐριζέμεναι*, II, 214. 'Αλλ' ὅτε δὴ κοιλη νῆνης ἥχθετο τοῖσι νέεσθαι, *when now their ship was loaded, so as (to be ready) to start*. Od. XV, 457. Χέρνιβα δ' ἀμφίπολος προχώρ ἐπέχενε φέρουσα, . . . νίψασθαι, i. e. *for washing*. Od. I, 138.

NOTE 3. In Homer and Herodotus we often find *εἶναι* introduced to denote a *purpose*, where in Attic Greek a simple noun, as a predicate accusative or nominative, connected directly with the leading verb, would be sufficient. E. g.

Θώρηκα, τόν ποτέ οἱ Κινύρης δῶκε ἔεινήιον εἶναι, i. e. *which they gave him as a present* (lit. *to be a present*). Il. XI, 20. Λίθον εἶδετο χειρὶ παχεῖη, τόν δὲ ἄνδρες πρότεροι θέσαν ἔμμεναι οὐρον ἀρούρης, *which they had placed (to be) as a boundary*. Il. XXI, 405. Δαρεῖος καταστήσας Ἀρταφέρνεα ὑπαρχον εἶναι Σαρδίαν. HDT. V, 25.

So in the passive construction:—Γέλων ἀπεδέχθη πάσης τῆς ἵππου εἶναι ὑπαρχος. HDT. VII, 154.

Even in Attic prose this use of *εἶναι* sometimes occurs; as in DEM. Aph. III, 852, 12, *Μνημονέύοντιν ἀφεθέντα τοῦτον ἐλεύθερον εἶναι τότε, they remember his having been then manumitted so as to be a free-man*. So *ἀφίησιν αὐτὰ δημόσια εἶναι*, THUC. II, 13.

NOTE 4. The use of the Infinitive after the comparative and *ἢ*, *ἢν*, is to be referred to this principle. E. g.

"Η ἀνθρωπίνη φύσις ἀσθενεστέρα ἡ λαβεῖν τέχνην ὃν ἀν ἥ ἀπειρος, *huktain nature is too weak to acquire the art of those things of which it has no experience.* PLAT. Theaet. 149 C. Τὸ γὰρ νόσημα μείζου ἡ φέρειν, i. e. *too great to bear.* SOPH. O. T. 1293.

"Ωστε is sometimes expressed before this Infinitive; as in XEN. Hell. IV, 8, 23, "Ηισθοντο αὐτὸν ἐλάττω ἔχοντα δύναμιν ἡ ὥστε τοὺς φίλους ὡφελεῖν.

So, rarely, ὡς in the sense of ὥστε (§ 98, Note 1); as in CYR. VI, 4, 17, Τὰς ἀσπίδας μείζους ἔχουσιν ἡ ὡς ποιεῖν τι καὶ ὄραν.

§ 98. 1. The Infinitive is used after ὥστε, *so that, so as*, to express a *result*. E. g.

"Ην πεπαιδευμένος οὗτος ὥστε πάνυ μικρὰ κεκτημένος πάνυ ῥᾳδίως ἔχειν ἀρκούντα, *he had been educated so as very easily to have enough, although he possessed very little.* XEN. Mem. I, 2, 1. Φύναι δὲ ὁ Κύρος λέγεται φιλοτιμότατος. ὥστε πάντα μὲν πόνον ἀνατλῆναι, πάντα δὲ κίνδυνον ὑπομεῖναι. Id. Cyr. I, 2, 1. Ἀπέχρη γὰρ ἀν τοῖς γνωσθεῖσιν ἐμμένειν, ὥστε μηδεμίαν ἡμῖν εἶναι πρὸς τούτον διαφοράν, *so that we should have no difference with him.* DEM. Aph. I, 813, 4. Πολλὰς ἐλπίδας ἔχω ἀρκούντως ἐρεῖν, ὥστε ὑμᾶς μήτ' ἀπολειφθῆναι τῶν πραγμάτων μήτ' ἀγνοῆσαι, κ. τ. λ. Ib. 813, 20. Τοιοῦτον ἔθος ἡμῖν παρέδοσαν, ὥστε . . . συνελθεῖν ἐς ταῦτον. ISOC. Pan. p. 49 B. § 43. See Pan. § 45, τοσοῦτόν ἔστιν, ὥστε καὶ τοῦτο περιειλῆφθαι. Πείσομαι γὰρ οὐ τοσοῦτον οὐδὲν ὥστε μὴ οὐ καλῶς θανεῖν. SOPH. Ant. 97. Σὺ δὲ σχολάζεις, ὥστε θαυμάζειν ἐμέ. EUR. Hec. 730. Μηδ' ἡ βία σε μηδαμῶς νικησάτω τοσόνδε μισεῖν ὥστε τὴν δίκην πατεῖν. SOPH. Aj. 1335. Λόγων καὶ βουλευμάτων κοινωνὸν ἀν σε ποιοῦντο, ὥστε μηδὲ ἐν σε λεληθέναι ὃν βουλόμεθα εἰδέναι, *so that not a single one of the things we wish to know should have escaped you.* XEN. Cyr. VI, 1, 40. (See § 18, 3, b.) Δυσκολία καὶ μανία πολλάκις εἰς τὴν διάνοιαν ἐμπίπτει υστιν οὕτως ὥστε καὶ τὰς ἐπιστήμας ἐκβάλλειν. Id. Mem. III, 12, 6. Ἀποληφθέντος, ὥστε μὴ ἀν δύνασθαι ἐπανελθεῖν οἰκαδε. DEM. Chers. 98, 25. (For δύνασθαι ἀν see N. 4.)

See § 93, 1, Note 1, last example.

REMARK. When the result is to be stated as an independent fact, rather than merely *as a result*, the Indicative is used after ὥστε. See § 65, 3.

2. The Infinitive after ὥστε sometimes denotes a *condition*, being equivalent to the Infinitive after ἐφ' φ or ἐφ' φ τε; and sometimes it denotes a *purpose*, like a final cause. E. g.

Ποιοῦνται ὁμολγίαν πρὸς Πάχητα, ὥστε Ἀθηναίοις ἐξεῖναι βου-

λεῦσαι περὶ τῶν Μυτιληναίων, *they make a treaty with Paches, to the effect that the Athenians shall be permitted, &c.* THUC. III, 28. (See THUC. III, 114, ἔξυμμαχίαν ἐποιήσαντο ἐπὶ τοῖσδε, ὡστε . . . μὴ στρατεύειν.) Ἐξὸν αὐτοῖς τῶν λουπῶν ἄρχειν Ἐλλήνων, ὡστε αὐτοὺς ὑπακούειν βασιλεῖ, *it being in their power to rule the rest of the Greeks, on condition that they should themselves serve the King.* DEM. Phil. II, 68, 12. Πᾶν ποιοῦσιν, ὡστε δίκην μὴ διδόναι, *they do everything, so that they may not suffer punishment.* PLAT. Gorg. 479 C. (Here ἵνα μὴ with the Subjunctive might have been used.) Ἐβουλήθησαν Ἐλευσίνα ἐξιδιώσασθαι, ὡστε εἰναι σφίσι καταφυγὴν, εἰ δεῖστε. XEN. Hell. II, 4, 8. Μηχανὰ πολλαὶ εἰσιν, ὡστε διαφέύγειν θάνατον, *there are many devices for escaping death.* PLAT. Apol. 39 A. (See § 92, 1, N. 2.)

NOTE 1. 'Ως is sometimes used with the Infinitive instead of ὡστε; generally, however, to express a *result*, seldom to express a *purpose*. E. g.

'Υψηλὸν δὲ οὕτω δῆ τι λέγεται, ὡς τὰς κορυφὰς αὐτοῦ οὐχ οἴλα τε εἰναι ἰδέσθαι, and it (the mountain) is said to be so high, that it is not possible to see its summits. HDT. IV, 184. Ναυμαχήσαντες ἀντίπαλα μὲν καὶ ὡς αὐτοὺς ἐκατέρους ἀξιοῦν νικᾶν, and so that each thought themselves the victors. THUC. VII, 34. Βιασόμεθα, ὡς πλεονεκτοῦντες δίκην μὴ διδόναι. PLAT. Rep. II, 365 D. Οἱ ποταμὸι τοσοῦτος τὸ βάθος, ὡς μηδὲ τὰ δόρατα ὑπερέχειν τοῦ βάθους. XEN. An. III, 5, 7. So II, 3, 10. Φέρονται κώθωνα, ὡς ἀπὸ τοῦ ποταμοῦ ἀρύσσασθαι. Id. Cyr. I, 2, 8. Ἐν τῷ ἀσφαλεῖ ηδὴ ἔσονται, ὡς μηδὲν ἀν ἔτι κακὸν παθεῖν. Ib. VIII, 7, 27. (For παθεῖν ἀν see N. 4.)

NOTE 2. The Infinitive with ὡστε or ὡς is sometimes used where we should expect a simple Infinitive, either after the adjectives and adverbs included in § 93, or after the verbs and expressions which take the Infinitive of the object (§ 92, 1, and N. 2); and rarely after those which regularly take an Infinitive as the subject (§ 91). E. g.

Πότερα παῖδες εἰσι φρονιμώτεροι ὡστε μαθεῖν τὰ φραζόμενα ἢ ἀνδρες; i. e. are they wiser than men in learning, &c.? XEN. Cyr. IV, 3, 11. Ὁλίγοι ἐσμὲν ὡς ἐγκρατεῖς εἰναι αὐτῶν. Ib. IV, 5, 15. (Cf. δλίγαι ἀμυνεῖν, *too few to make a defence.* THUC. I, 50.) Ψυχρὸν (ἐστι τὸ ὑδωρ) ὡστε λούσασθαι, *the water is cold for bathing.* XEN. Mem. III, 13, 3. (Cf. λούσασθαι ψυχρότερον, and θερμότερον πιεῖν, in the same section.) Ψηφισάμενοι αὐτοὶ πρῶτοι ὡστε πάσῃ προθυμίᾳ ἀμύνειν, *having voted to defend them, &c.* THUC. VI, 88. Εἰς ἀνάγκην καθέσταμεν ὡστε κινδυνεύειν. ISOC. Archid. p. 126 C. § 51. (See § 92, 1, N. 2.) So δύναμιν ὡστε ἐγγενέσθαι, PLAT. Rep. IV, 433 B. Ἐλθόντες πρὸς αὐτοὺς πείθουσιν ὡστε μετὰ σφῶν Ἀργεῖ ἐπιχειρῆσαι. THUC. III, 102. (In the same chapter, πείθει Ἀκαρνᾶνος βοηθῆσαι Ναυπάκτῳ.)

Πάνι μοι ἐμέλησεν ὡστε εἰδέναι, *it concerned me very much to*

know. XEN. Cyr. VI, 3, 19. Ἀδύνατον ὑμῖν ὡστε Πρωταγόρων τοῦδε σοφώτερόν τινα ἔλεσθαι. PLAT. Prot. 338 C. So XEN. Mem. I, 3, 6.

NOTE 3. In Homer ὡστε is generally used like ὡσπερ, in the sense of *as*. It occurs with the Infinitive, in the sense of *so as*, only twice: Il. IX, 42; Od. XVII, 21. Ως, *so as, so that*, is not found in Homer, who generally uses the simple Infinitive where later writers would insert ὡστε or ως. (See § 97, N. 2.)

NOTE 4. The Infinitive after ὡστε may take the adverb ἀν to form an apodosis, whenever an Indicative or Optative, if used in the place of the Infinitive, would have required an ἀν. (See § 65, 3, Note.) The Infinitive with ἀν here, as in indirect quotations, follows the general rule stated in § 41. (See example in § 41, N. 4; and the last examples under § 98, 1 and § 98, 2, N. 1.)

NOTE 5. It will be seen that the Present and Aorist are the tenses of the Infinitive regularly used after ὡστε. For the perfect see § 18, 3, and Note; and for the Future, § 27, N. 2 (b).

§ 99. The Infinitive is used after ἐφ' Ὡ and ἐφ' ὩΤΕ, *on condition that, for the purpose of.* E. g.

Εἶπεν ὅτι σπείσασθαι βούλοιτο, ἐφ' Ὡ μήτε αὐτὸς τοὺς Ἑλληνας ἀδικεῖν μήτε ἐκείνους καίειν τὰς οἰκίας, λαμβάνειν τε τάπιτήδεια ὅσων δέουντο. XEN. An. IV, 4, 6. Πῶς ἀν οὗτος ἐθέλοι τὰ ἀλλότρια ἀποστερεῖν ἐφ' Ὡ κακόδοξος εἶναι; Id. Ages. IV, 1. Ἀφίεμέν σε, ἐπὶ τουτῷ μέντοι, ἐφ' ὩΤΕ μηκέτι φιλοσοφεῖν. PLAT. Apol. 29 C. Αἰρεθέντες ἐφ' ὩΤΕ ἔνυγγράψαι νόμους, καθ' οὐστίνας πολιτεύσοντο. XEN. Hell. II, 3, 11. (For πολιτεύσοντο, see § 65, 1, N. 1.) Ἐφ' ὩΤΕ βοηθήσειν. AESCHIN. Cor. § 114. See § 27, N. 2 (b).

For the Future Indicative after ἐφ' Ὡ and ἐφ' ὩΤΕ, especially in Herodotus and Thucydides, see § 65, 2.

§ 100. The Infinitive may stand *absolutely* in parenthetical phrases, sometimes alone, but generally preceded by ως or ὅσον. E. g.

Τὸ Δέλτα ἔστι κατάρρυτόν τε καὶ νεωστὶ, ως λόγω εἰπεῖν, ἀναπεφηνός, i. e. *recently, so to speak.* HDT. II, 15. (This expression ως λόγω εἰπεῖν is peculiar to Herodotus.) Καὶ ως ἐμὲ εὐ μεμνῆσθαι, τὰ ὁ ἐρμηνεύς μοι ἐπιλεγόμενος τὰ γράμματα ἔφη, *as I well remember, &c.* Id. II, 125. Ως μέν νυν ἐν ἐλαχίστῳ δηλῶσαι, πᾶν εἴρηται . . . ως δὲ ἐν πλέονι λόγῳ δηλῶσαι, διδε ἔχει. Id. II, 25. Μετὰ δὲ, οὐ πολλῷ λόγῳ εἰπεῖν, χρόνος διέφυ. Id. I, 61. Καὶ ἔργου, ως ἔπος εἰπεῖν, ἡ οὐδενὸς προσδέονται ἡ βραχέος πάνυ. PLAT. Gorg. 450 D. Ως δὲ συντόμως εἰπεῖν, *to speak concisely.* XEN. Oec. XII, 19. Ως δὲ συνελάντι εἰπεῖν. Id. Mem. III, 8, -9

Χῶρος δ' ὅδ' ἵρὸς, ὡς ἀπεικάσαι. SOPH. O. C. 16. Καὶ τὸ ξύμπαν εἰπεῖν. THUC. I, 138. (So VI, 82, ἐς τὸ ἀκριβὲς εἰπεῖν.) 'Ως μικρὸν μεγάλω εἰκάσαι. Id. IV, 36. "Ως γ' ἐμοὶ χρῆσθαι κριτῆ. EUR. Alc. 801. 'Ως πρὸς ὑμᾶς εἰρῆσθαι, i. e. *between us*. PLAT. Rep. X, 595 B. Οὐδὲ ἐγὼ ψέγω τούτους, ὡς γε διακόνους εἶναι τὸλεως. PLAT. Gorg. 517 B. "Οσον γέ με εἰδέναι, *at least as far as I know*. Id. Theaet. 145 A.

So ὡς ἐμοὶ δοκεῖν or ἐμοὶ δοκεῖν, like ὡς ἐμοὶ δοκεῖ, *as it seems to me*; ὀλίγου δεῖν, *to want little*, i. e. *almost*. (See N. 1.)

REMARK. The force of ὡς in this construction can hardly be expressed in English, although it resembles that of ὡς used for ὥστε in § 98, 2, Note 1. That it is not a demonstrative, as might be supposed from the translation of ὡς εἰπεῖν, *so to speak*, is plain from such expressions as ὡς συντόμως εἰπεῖν, *to speak concisely*.

NOTE 1. In the phrase ὀλίγου δεῖν (lit. *to want little*), *little short of*, *almost*, δεῖν is often omitted, so that the genitive ὀλίγου stands alone in the sense of *almost*. E. g.

'Ολίγον φροῦδος γεγένημαι, *I am almost gone*. ARIST. Nub. 722. The full form is found at the beginning of DEM. Phil. III,—Πολλῶν λόγων γιγνομένων ὀλίγου δεῖν κυθέκαστην ἐκκλησίαν, i. e. *in almost every meeting*.

NOTE 2. In the phrase ἐκῶν εἶναι (sometimes τὸ ἐκῶν εἶναι), *willing* or *willingly*, εἶναι appears to be superfluous: the phrase is used chiefly in *negative* sentences. Εἶναι appears superfluous also in such expressions as τὸ νῦν εἶναι, *at present*, τὸ τῆμερον εἶναι, *to-day*, and τὸ ἐπ' ἐκείνοις εἶναι, *as far as depends on them*. E. g.

'Ἐκῶν γὰρ εἶναι οὐδὲν ψεύσομαι, *willingly I will tell no falsehood*. PLAT. Symp. 215 A. Οὐκ φῆμη γε κατ' ἀρχὰς ὑπὸ σοῦ ἐκόντος εἶναι εξαπατηθῆσθαι. Id. Gorg. 499 C. (Ανάγκη ἔχειν) τὴν ἀψεύδειαν καὶ τὸ ἐκόντας εἶναι μηδαμῆ προσδέχεσθαι τὸ ψεῦδος. Id. Rep. VI, 485 C. Ἀπόχρη μοι τὸ νῦν εἶναι ταῦτ' εἰρηκέναι. ISOC. Antid. p. 119, § 270. Τὸ ἐπ' ἐκείνοις εἶναι ἀπωλώλειτε. XEN. Hell. III, 5, 9. Τὸ μὲν τῆμερον εἶναι χρήσασθαι αὐτῇ, *to use it to-day*. PLAT. Crat 396 E. Κατὰ τοῦτο εἶναι, *in this respect*. Id. Prot. 317 A.

Similar is the expression τὴν πρώτην εἶναι (for τὴν πρώτην), *at first*, in HDT. I, 153. So ὡς πάλαι εἶναι, *considering their antiquity*. THUC. I, 21.

§ 101. The Infinitive is sometimes used in the sense of the Imperative, especially in Homer. E. g.

Τῷ νῦν μή ποτε καὶ σὺ γυναικί περ ἥπιος εἶναι· μή οἱ μῆθον ἀπαντα· εἰφανσκέμεν, ὅν κ' εὐ εἰδῆς, ἀλλὰ τὸ μὲν φάσθαι, τὸ δὲ καὶ κε-

κρυμμένον εἰναι, now therefore be thou never indulgent to thy wife, &c. Od. XI, 441. So II. I, 20, 582; II, 10: HDT. I, 32 (ἐπισχέειν μηδὲ καλέειν): AESCH. Prom. 712. Σὺ δὲ τὰς πύλας ἀνοίξας ὑπὲκ θεῖν καὶ ἐπείγε σθαι, and do you, having opened the gates, rush out and press on. THUC. V, 9.

REMARK. It will be noticed that, when the Infinitive stands for the Imperative, its subject is in the nominative, but in the four constructions that follow (§§ 102–105) its subject is in the accusative.

§ 102. The Infinitive is sometimes used for the Optative in the expression of a wish referring to the future. This occurs chiefly in poetry. E. g.

Ζεῦ πάτερ, ἦ Αἴαντα λαχεῖν ἦ Τυδέος νιόν, *Father Zeus, may the lot fall on Ajax or on the son of Tydeus.* Il. VII, 179. Ἐρμᾶ μπολαῖς, τὰν γυναῖκα τὰν ἐμὰν οὐτῷ μ' ἀποδόσθαι τάν τ' ἐμαυτοῦ ματέρα, *O that I could sell my wife and my mother at this rate!* ARIST. Acharn. 816. Θεοὶ πολῆται, μή με δουλείας τυχεῖν. AESCH. Sept. 253.

§ 103. In *laws, treaties, proclamations, and formal commands*, the Infinitive is often used in the leading sentences, depending on some word like ἔδοξε or δέδοκται, *be it enacted*, or κελεύεται, *it is commanded*; which may be either understood, or expressed in a preceding sentence. E. g.

Ταμίας δὲ τῶν ἱερῶν χρημάτων αἱρεῖσθαι μὲν ἐκ τῶν μεγίστων τιμημάτων τὴν δὲ αἱρεσιν τούτων καὶ τὴν δοκιμασίαν γίγνεσθαι καθάπερ ἡ τῶν στρατηγῶν ἐγίγνετο, and (be it enacted) that treasurers of the sacred funds be chosen, &c. PLAT. Leg. 759 E. So in most of the laws (genuine or spurious) standing as quotations in the text of the Orators, as in DEM. Aristocr. 627, 21: Δικάξειν δὲ τὴν ἐν Ἀρείῳ πάγῳ φόνου καὶ τραύματος ἐκ προνοίας, κ. τ. λ. Ἐτη δὲ εἶναι τὰς σπουδὰς πεντήκοντα, and that the treaty shall continue fifty years. THUC. V, 18. Ἀκούετε λεῷ τοὺς ὄπλίτας νυνμενὶ ἀνελομένους θῶπλα ἀπιέναι πάλιν οἴκαδε. ARIST. Av. 448.

§ 104. The Infinitive, with or without τό, is used in expressions of *surprise or indignation*. E. g.

Τὸ δὲ μηδὲ κυνῆν οἴκοθεν ἐλθεῖν ἐμὲ τὸν κακοδαίμον' ἔχοντα, but to think that I, wretched fellow, should have come from home without even my cap! ARIST. Nub. 268. Τοῦτον δὲ ὑβρίζειν; ἀναπνεῖν δέ;

ὅν εἴ τις ἔφη ζῆν, ἀγαπᾶν ἔδει. DEM. Mid. 582, 2. Τῆς μωρίας· τὸ Δία νομίζειν, ὅντα τηλικούτονί, *what folly! to believe in Zeus, now you are so big!* ARIST. Nub. 819.

Compare VERG. Aen. I, 37: *Mene incepto desistere victam.*

§ 105. In narration the Infinitive often appears to stand for the Indicative. It depends, however, on some word like *λέγεται*, *it is said*, expressed (or at least implied) in something that precedes. E. g.

'Απικομένους δὲ τὸν Φοίνικας ἐστὸν Ἀργος τοῦτο, διατίθεσθαι τὸν φόρτον, and (they say) that the Phoenicians, when now they were come to this Argos, were setting out their cargo for sale. HDT. I, 1. (Here διατίθεσθαι is an Imperfect Infinitive, § 15, 3.) "Αλλ', ὁ παῖ," φάναι τὸν Ἀστυάγην, "οὐκ ἀχθόμενοι ταῦτα περιπλανώμεθα." . . . "Αλλὰ καὶ σέ," φάναι τὸν Κύρον, "όρῶ," κ. τ. λ. . . Καὶ τὸν Ἀστυάγην ἐσερέσθαι, "καὶ τίνι δὴ σὺ τεκμαιρόμενος λέγεις;" "Οτι σέ," φάναι, "όρῶ," κ. τ. λ. . . Πρὸς ταῦτα δὲ τὸν Ἀστυάγην εἰπεῖν, κ. τ. λ. . . Καὶ τὸν Κύρον εἰπεῖν, κ. τ. λ. XEN. Cyr. I, 3, 5 and 6. (Here all these Infinitives, and twelve others which follow, depend on *λέγεται* in § 4.) Καὶ τὸν κελεῦσαί δοῦναι, and he commanded him to give it. Id. I, 3, 9. So in HDT. I, 24 the story of Arion and the dolphin is told in this construction, the Infinitives all depending on a single *λέγουσι* at the beginning. See § 101, Remark.

§ 106. *Πρίν*, *before*, *before that*, *until*, besides taking the Indicative, Subjunctive, and Optative, like *ἔως* (§ 66), is also followed by the Infinitive.

For the use of the finite moods after *πρίν*, see § 67.

1. In Homer the Infinitive follows *πρίν* after both affirmative and negative sentences. E. g.

Ναῖε δὲ Πήδαιον πρὶν ἐλθεῖν νῖας Ἀχαιῶν. Il. XIII, 172. "Εφθη ὁρεξάμενος πρὶν οὐτάσαι, οὐδὲ ἀφάμαρτεν. Il. XVI, 322. Σφῶι δὲ πρὶν περ τρόμος ἔλλαβε φαίδιμα γυνῖα, πρὶν πόλεμόν τ' ἵδε εἴη πολέμου τε μέρμερα ἔργα, before they saw the war, &c. Il. VIII, 452. (See Note 4.) Φεύγει πρὶν περ ὄμιλον ἀσλατισθήμεναι ἀνδρῶν. Il. XV, 588. "Η κ' ἔτι πολλοὶ γαῖαν δδὰξ εἰλον πρὶν Ἰλιον εἰσαφέκέσθαι. Il. XXII, 17. 'Αλλά οἱ αὐτῷ Ζεὺς ὀλέσειε βίην πρὶν ἡμῖν πῆμα φυτεῦσαι. Od. IV, 668. Αἴθ' ἀφελλ' . . . ἄλλοθ' ὀλέσθαι πρὶν ἐλθεῖν Od. XVIII, 402. Οὐ λήξω πρὶν Τρῶας ἄδην ἐλάσαι πολέμοιο. Il. XIX, 423. Οὐδέ τι θυμῷ τέρπετο πρὶν πολέμου στόμα δύμενα αἰματόεντος. Il. XIX, 313. Οὐδ' ἀπολήγει πρὶν χροὸς ἀνδρεμέοιο διελθεῖν. Il. XX, 109. Οὐ μ' ἀποτρέψεις πρὶν χαλκῷ μαχέσα-

πρθαι. Π. XX, 257. *Μηδ' ἀντίος ἵστασ'* ἐμεῖο *πρίν* τι κακὸν παθέειν
II. XX, 198.

See § 67, Note 1.

2. Writers later than Homer use the Infinitive after *πρίν* chiefly when the leading sentence is *affirmative*. E. g.

Πρὶν ὅν παρεῖναι ἐκεῖνον ἐσ τὴν Ἀττικὴν, ὑμέις καιρός ἐστι προ
βαθῆσαι ἐσ τὴν Βοιωτίαν, before he comes into Attica, &c. HDT. VIII,
143. Οἶον εὑρεν τεσταράκοντα καὶ ὀκτὼ παρθένοισι, πρὶν μέσον ἀμαρ
ἔλειν, ὡκύτατον γάμον. PIND. Pyth. IX, 196. Πρὶν νῦν τὰ πλείον
ἱστορεῖν, ἐκ τῆσδ' ἔδρας ἔξελθε, before seeking further, &c. SOPH. O.
C. 36. 'Αποπέμπουσιν οὖν αὐτὸν πρὶν ἀκοῦσαι. THUC. II, 12. So
II, 13, πρὶν ἐσβαλεῖν εἰς τὴν Ἀττικήν. 'Αφίεσαν τὰ βέλη πολὺ πρὶν
ἐξικνεῖσθαι. XEN. Cyr. III, 3, 60. Πρὶν μὲν οὖν ἔχεσθαι τὰ
ἄκρα οὐδὲν ἐδείσθε εἰρήνης. Ib. III, 2, 12. 'Ημεῖς τοίνυν Μεσσήνην
εἴλομεν πρὶν Πέρσας λαβεῖν τὴν βασιλείαν καὶ κρατῆσαι τῆς
ἡπείρου, καὶ πρὶν οἰκισθῆναι τινας τῶν πόλεων τῶν Ἑλληνίδων.
ISO. Archid. p. 121 A. § 26. Καὶ πρὶν ἔξ μῆνας γεγονέναι, ἀπέ-
δωκε. PLAT. Prot. 320 A. 'Απωλόμεσθ' ἄρ', εἰ κακὸν προσοίσομεν
νέον παλαιῷ, πρὶν τόδ' ἔξηντληκέναι, we are ruined then, if we shall
add a new calamity to the former one, before we shall have exhausted
that. EUR. Med. 79. (See § 18, 3.)

NOTE 1. The Infinitive after *πρίν* was probably not accompanied by *ἄν*. (See Krüger's note on HDT. I, 140.)

NOTE 2. *Πρίν* with the Infinitive after *negative* sentences is rare in the Attic poets, but more frequent in the Attic prose. (See § 67, Note 2.) E. g.

Οὐκ ἀν μεθέετο, πρὶν καθ' ἡδονὴν κλύειν. SOPH. Tr. 197. Πρὶν
ἰδεῖν δ', οὐδεὶς μάντις τῶν μελλόντων, ὅ τι πράξει. Id. Aj. 1418. So
AESCH. Sept. 1048, Agam. 1067; ARIST. Av. 964. Καὶ δι' αὐτὸν
πρὶν πάσχειν, ἀλλ' ἐπειδὴ ἐν τῷ ἔργῳ ἐσμὲν, τοὺς ἔνυμάχους τούσδε
παρεκαλέσατε. THUC. I, 68. So I, 39; V, 10; VII, 50. Οὐδὲ γὰρ
τούτων πρὶν μαθεῖν οὐδεὶς ἡπίστατο. XEN. Cyr. IV, 3, 10. Αὗτη ἡ
γυνὴ, πρὶν μὲν ὡς 'Αφοβον ἐλθεῖν, μίαν ἡμέραν οὐκ ἔχήρευσεν. DEM.
Onet. I, 873, 10.

NOTE 3. *Πρὶν* ἥ, *πρότερον* ἥ (*priusquam*), *πρόσθεν* ἥ, and even *ὑστερον* ἥ, like *πρίν*, may be followed by the Infinitive. (See § 67, Note 3.) E. g.

Οἱ δὲ Αἰγύπτιοι, πρὶν μὲν ἥ Ψαμμίτιχον σφέων βασιλεῦσαι,
ἐνόμιζον ἔωντούς πρώτους γενέσθαι πάντων ἀνθρώπων. HDT. II, 2.
'Ἐπὶ τοὺς πορπέας πρότερον ἥ αἰσθέσθαι αὐτοὺς εὐθὺς ἔχωρησεν,
before they perceived them. THUC. VI, 58. So I, 69. Πρὶν δὲ ἀνα-
στῆναι, ἔτεσιν ὑστερον ἵκατὸν ἥ αὐτοὺς οἰκῆσαι, Πάμιλον πέμψα-
τες ἐς Σελινοῦντα, i. e. a hundred years after their own settlement. Id.
VI, 4.

In HDT. VI, 108 we find the Infinitive depending on *φθάνω* *ἥ*, the verb implying *πρότερον* or *πρίν* : — *φθαίητε ἀνέξανθραποδισθέντες ἥ τινα πυθέσθαι ἡμέων*, you would be reduced to slavery before any of us would hear of it.

NOTE 4. *Πρίν* or *πρὶν* *ἥ* is very often preceded by *πρότερον*, *πρόσθεν*, *πάρος*, or another *πρίν* (used as an adverb), qualifying the leading verb. (See § 67, Note 4.) E. g.

Ἀποθνήσκουσι πρότερον πρὶν δῆλοι γίγνεσθαι οἷοι ἡσαν. XEN. Cyr. V, 2, 9. *Καὶ ὡμοσαν μὴ πρὶν ἐσ Φώκιαν ἥξειν πρὶν ἡ τὸν μύδρον τοῦτον ἀναπεφηνέναι.* HDT. I, 165. *Πάρος δ' οὐκ ἔσσεται ἄλλως, πρὶν γε . . . νῷ πειρηθῆναι.* Il. V, 220. *Μη πρὶν ταράξῃς, πρὶν τόδεν θέσθαι, τέκνου.* EUR. Herc. F. 605.

NOTE 5. *Πάρος*, in the sense of *πρίν*, is used in Homer with the Infinitive, but never with the other moods. E. g.

Τέκνα ἀγρόται ἔξειλοντο πάρος πετεηνὰ γενέσθαι. Od. XVI, 218. *Οὐδέ οἱ ὕπνος πίπτεν ἐπὶ βλεφάροισι πάρος καταλέξαι ἄπαντα.* Od. XXIII, 309.

REMARK. The rules for the tenses of the Infinitive are given in Chapter Second. It will be seen from a comparison of these, that the Present and Aorist are the only tenses ordinarily used in constructions in which the Infinitive *in itself* has no reference to time, that is, in all except indirect discourse. In indirect discourse each tense has its own force, as in the Indicative; but in other constructions the Perfect is used only in the cases mentioned in § 18, 3, *b*, and Note; and the Future only in the few cases mentioned in § 27, Note 2, *a* and *b*. (See § 27, Note 1.)

CHAPTER VI.

THE PARTICIPLE.

§ 107. The Participle has three distinct uses:— first, it may express a simple *attribute*, like an ordinary adjective (§ 108); secondly, it may define the *circumstances* under which the action of the sentence takes place (§§ 109–111); thirdly, it may form part of the predicate with certain verbs, often having a force resembling that of the Infinitive (§§ 112, 113).

REMARK. As the Infinitive may be considered as a verbal noun, so the Participle is always a verbal adjective; both alike retaining all the attributes of a verb which are consistent with their nature. See § 90.

§ 108. 1. The Participle, like any other adjective, may qualify a noun.

In such expressions it must often be translated by a finite verb and a relative, especially when the Participle is preceded by the article. E. g.

Πόλις καλλει διαφέροντα, *a city excelling in beauty.* Ἀνὴρ καλῶς πεπαιδευμένος, *a man who has been well educated.* Οἱ πρεσβεῖς οἱ παρὰ Φιλίππου πεμφθέντες, *the ambassadors who had been sent from Philip.* Ἀνδρες οἱ τοῦτο ποιήσοντες, *men who will do this.*

Ἐν τῇ Μεσσηνίᾳ ποτὲ οὕσῃ γῆ, *in the land which was once Messenia.* See § 16, 2. Στρατεύοντιν ἐπὶ τὰς Αἰόλου νήσους καλούμενας, *they sail against the so-called Aeolian islands,* lit. *the islands called those of Aeolus.* THUC. III, 88. Αἱ ἄρισται δοκοῦσαι εἶναι φύσεις, *the natures which seem to be best.* XEN. Mem. IV, 1, 3. Αἱ πρὸ τοῦ στόματος νῆσοι ναυμαχοῦσαι. THUC. VII, 23. Τὸν κατειληφότα κίνδυνον τὴν πόλιν. DEM. Cor. 301, 28.

2. The Participle preceded by the article may be used *substantively*, like any other adjective. It is then equivalent to ἐκεῖνος ὁς (*he who*) and a finite verb in the tense of the Participle. E. g.

Οἱ κρατοῦντες, *the conquerors.* Οἱ πεπεισμένοι, *those who have been convinced.* Οὗτός ἐστι ὁ τοῦτο ποιήσας, *this is the one who did it.* Οὗτοί εἰσιν οἱ ὑμᾶς πάντας ἀδικήσοντες, *these are the men who will wrong you all.*

Παρὰ τοῖς ἀρίστοις δοκοῦσιν εἶναι, *among those who seem to be best.* XEN. Mem. IV, 2, 6. Ἡν δὲ ὁ μὲν τὴν γνώμην ταύτην εἰπὼν Πείσανδρος, *and Peisander was the one who gave this opinion.* THUC. VIII, 68. Τοῖς Ἀρκάδων σφετέροις οὖσι ἔνυμάχοις προεῖπον, *they proclaimed to those of the Arcadians who were their allies.* Id. V, 64. Αφεκτέον ἔγώ φημι εἶναι (τούτων) τῷ σωφρονεῖν δυνησομένῳ, *for one who is to be able to be discreet.* XEN. Symp. IV, 26.

NOTE 1. When the Participle, in either of these constructions, refers to a *purpose* or *intention*, it is generally Future, rarely Present. E. g.

Νόμον δημοσίᾳ τὸν ταῦτα κωλύσοντα τέθεινται τούτοι, *they have publicly enacted this law, which is to prevent these things.* DEM. Mid. 530, 10. Τῶν ἐργασομένων ἐνόντων, *there being men in the country to cultivate it.* XEN. An. II, 4, 22. (See § 110, 1.) Οὐ γησόμενος οὐδεὶς ἔσται *there will be nobody who will lead us.* Ib. II, 4, 5. Πολλοὺς ἔξομεν τοὺς ἑτοίμως συναγωνιζομένους ἡμῖν. ISOC. Pac. p. 186 D. § 139.

See the more common use of the Future Participle to express a *purpose*, § 109, 5.

NOTE 2. Participles, like adjectives, are occasionally used substantively even without the article, in an indefinite sense; but generally only in the plural. E. g.

Ἐπλει δῶδεκα τριήρεις ἔχων ἐπὶ πολλὰς ναῦς κεκτημένους, *he sailed with twelve triremes against men who had many ships.* XEN. Hell. V, 1, 19. Ὄταν πολεμούντων πόλις ἀλλ, *whenever a city of belligerents is taken.* Id. Cyr. VII, 5, 73. Μετὰ ταῦτα ἀφικνοῦνται ποι ἀπαγγέλλοντες ὅτι ὁ πατὴρ ἀφεῖται, *there come messengers announcing, &c.* ISOC. Trapez. p. 360 C. § 11. Εἶδες νοῦν ἔχοντα λυπούμενον καὶ χαίροντα; *did you ever see a man of sense (sc. τινά) grieved and rejoicing?* PLAT. Gorg. 498 A.

NOTE 3. In the poets, the Participle with the article sometimes becomes so completely a substantive, that it is followed by an adnominal genitive rather than by the case which its verbal force would require. A few expressions like *οἱ προσήκοντες*, *relatives*, and *τὰ συμφέροντα* or *τὰ συμφέροντα*, *gain, advantage*, are used in the same way even in prose. E. g.

Οἱ ἔκεινοι τεκών, *his father.* EUR. El. 335. (We should expect ὁ ἔκεινον τεκών.) Τὰ μικρὰ συμφέροντα τῆς πόλεως, *the small advantages of the state.* DEM. Cor. 234, 26. Βασιλέως προσήκοντές τινες. THUC. I, 128.

NOTE 4. (a.) In the poets and in Thucydides, the neuter singular of the Present Participle with the article is sometimes used in the sense of an abstract verbal noun, where we should expect the Infinitive with the article. E. g.

'Εν τῷ μὴ μελετῶντι ἀξινέτωτεροι ἔσονται, *in the want of practice*, &c. THUC. I, 142. (Here we should expect ἐν τῷ μὴ μελετῶν.) Γνώτω τὸ μὲν δεδιὸς αὐτοῦ τοὺς ἐναντίους μᾶλλον φοβῆσον, τὸ δὲ θαρσοῦν . . . ἀδεέστερον ἐσόμενον. Id. I, 36. (Here τὸ δεδιός, *fear*, is used like τὸ δεδιέναι, and τὸ θαρσοῦν, *courage*, like τὸ θαρσεῖν or τὸ θάρσος.) Μετὰ τοῦ δρωμένου, *with action*. Id. V, 102. Καὶ σέ γ' εἰσάξω· τὸ γὰρ νοσοῦν ποθεῖ σε ἔμπαραστάτην λαβεῖν. SOPH. Phil. 674. (τὸ νοσοῦν = ἡ νύστος.) Τὸ γὰρ ποθοῦν ἔκαστος ἐκμαθεῖν θέλων οὐκ ἀν μεθεῖτο, πρὶν καθ' ἡδονὴν κλύνειν. SOPH. Trach. 196.

Compare the use of the neuter singular of an adjective for the corresponding abstract noun; as τὸ καλόν, *beauty*, for τὸ κάλλος.

(b.) A similar construction sometimes occurs when a Participle and a noun are used instead of an Infinitive and a noun, where in English we generally use a finite verb. E. g.

Μετὰ δὲ Σόλωνα οἰχόμενον ἔλαβε νέμεσις μεγάλη Κροῖσον, i. e. *after Solon was gone*. HDT. I, 34. Τῇ πόλει οὔτε πολέμου κακῶς συμβάντος οὔτε στάσεως πώποτε αἴτιος ἐγένετο, i. e. *the cause of a disastrous result of any war* (like τοῦ πολεμόν τινα κακῶς συμβῆναι). XEN. Mem. I, 2, 63. So ἐσήλιον καταδύντα, II. I, 601.

REMARK. Such expressions as τὸ κρατοῦν τῆς πόλεως, *the ruling part of the state*, τὸ δοξάζον τῆς ψύχης, &c. must not be confounded with the examples belonging under Notes 3 and 4. They are merely cases of the partitive genitive after a participle used as a noun.

NOTE 5. Some Present Participles are occasionally used like predicate adjectives after εἰμί or γίγνομαι. Such are especially διαφέρων, ἔχων (with an adverb), προσήκων, πρέπων, δέον, ἔξον, and συμφέρον. E. g.

Tί ποτ' ἔστιν οὗτος ἐκείνου διαφέρων; *in what is this man different from that one?* PLAT. Gorg. 500 C. Συμφέρον ἦν τῇ πόλει, *it was advantageous to the state*. DEM. F. L. 364, 25. So after ὑπάρχω in Demosthenes; as τοῦτο μὲν γὰρ ὑπάρχειν ὑμᾶς εἰδότας ἡγοῦμαι, *for I think you are aware of this*, Cor. 257, 25.

NOTE 6. The poets sometimes use a Present or Aorist Participle with εἰμί as a periphrasis for the simple form of the verb. In prose each part of such expressions has its ordinary meaning. E. g.

*Αν δὲ θέλουσα, πάντ' ἐμοῦ κομίζεται, *whatever she wants, she always obtains from me*. SOPH. O. T. 580. (Here δὲ θέλουσα is used for θέλη.) Οὐκ εἰς δλεθρον; οὐ σιωπήσας ἔσει; Ib. 1146. *Π τοῦτο οὐκ ἔστι γιγνόμενον παρ' ἡμῖν; *or is not this something that*

happens among us? PLAT. Phileb. 39 C. Ἡν γὰρ ὁ Θεμιστοκλῆς βεβαιότατα δὴ φύσεως ἴσχυν δηλώσας, καὶ . . . ἀξιος θαυμάσαι, *Themistocles was one who manifested, &c.* THUC. I, 138.

For the use of the Perfect Participle in the same way, see § 17, Note 2. For the Aorist Participle with *ἔχω* as a periphrasis for the Perfect Indicative, see below, § 112, Note 7.

§ 109. The Participle is used to define the *circumstances* under which an action takes place. It may in this sense be connected with any substantive in the sentence, and agree with it in case.

The relations expressed by the participle in this use are the following: —

1. *Time*, the various tenses of the Participle denoting various points of time, which are of course all referred to that of the leading verb. E. g.

Ταῦτα εἰπὼν ἀπήγει, *when he had said this, he departed.* Ἀπήντησα Φιλίππῳ ἀπιόντι, *I met Philip as he was departing.* Τοῦτο πεποιηκότες ἀπελεύσονται. *Taῦta ἔπραττε στρατηγῶν, he did these things while he was general.* Ταῦτα πράξει στρατηγῶν, *he will do these things when he is general.* Τυραγγεύσας δὲ ἔτη τρία Ἰππίας ἔχωρει ὑπόσπονδος ἐς Σίγειον. THUC. VI. 59.

2. *Means.* E. g.

Ληιζόμενοι ζῶσιν, *they live by plunder.* XEN. Cyr. III, 2, 25. Τοὺς Ἐλληνας ἐδίδαξαν, ὃν τρόπον διοικοῦντες τὰς αὐτῶν πατρίδας καὶ πρὸς οὓς πολεμοῦντες μεγάλην ἀν τὴν Ἐλλάδα ποιήσειν. ISO. Panath. p. 241 D. § 44. Οὐ γὰρ ἀλλοτρίοις ὑμῖν χρωμένοις παραδείγμασιν ἀλλ' οἰκείοις, εὐδαίμοσιν ἔξεστι γενέσθαι, *by using not foreign but domestic examples, &c.* DEM. Ol. III, 35, 1. (So often *χρώμενος* with the dative.)

3. *Manner*, and similar relations, including *manner of employment*, &c. E. g.

Προεῖλετο μᾶλλον τοῖς νόμοις ἐμμένων ἀποθανεῖν ἢ παρανομῶν ζῆν, *he preferred to die abiding by the laws, rather than to live disobeying them.* XEN. Mem. IV, 4, 4. Ἀρπάσαντας τὰ ὅπλα πορεύεσθαι, *to march having snatched up their arms (i. e. eagerly).* DEM. Ol. III, 34, 8. Τοῦτο ἐποίησεν λαθών, *he did this secretly.* (See below, N. 8.) Ἀπεδήμει τριηραρχῶν, *he was absent on duty as trierarch.*

4. *Cause or ground of action.* E. g.

Λέγω δὲ τοῦδ' ἔνεκα, βουλόμενος δόξαι σοὶ ὅπερ ἐμοί, and I speak for this reason, because I wish, &c. PLAT. Phaed. 102 D. Ἀπείχοντο κερδῶν, αἰσχρὰ νομίζοντες εἶναι, because they believed them to be base. XEN. Mem. I, 2, 22. Τί γὰρ ἀν βουλόμενοι ἀνδρες σοφοὶ ὡς ἀληθῶς δεσπότας ἀμείνους αὐτῶν φεύγοιεν, with what object in view, &c. (i. e. wishing what)? PLAT. Phaed. 63 A. (See below, Note 7.)

For the Participle with ὡς, used to express a cause assigned by another, see below, Note 4.

5. Purpose, object, or intention, expressed by the Future Participle, rarely by the Present. E. g.

*Ηλθε λυσόμενος θύγατρα, he came to ransom his daughter. II. I. 13. Παρελήλυθα συμβουλεύσων, I have risen to give my advice. ISOC. Archid. § 1. Ἐβούλεύσαντο πέμπειν ἐς Λακεδαίμονα πρέσβεις ταῦτα τε ἐροῦντας καὶ Λύσανδρον αἰτήσοντας ἐπὶ τὰς ναῦς, in order to say this, and to ask for Lysander as admiral. XEN. Hell. II, 1, 6. Εὰν εἰς πόλεμον (ἡ πατρὶς) ἄγγ τρωθησόμενον ἢ ἀποθανούμενον, ποιητέον ταῦτα, even if it lead any one into war to be wounded or to perish. PLAT. Crit. 51 B.

*Ἐτυχον γὰρ αἱ μὲν (νῆσοι) ἐπὶ Καρίας οἰχόμεναι, . . . περιαγγέλλονται βοηθεῖν, for some of the ships happened to be gone towards Caria, in order to give them notice to send aid. THUC. I, 116. Σο ἀρνύμενοι, II. I, 159. (The Present here seems to express an attendant circumstance, rather than a mere purpose.)

6. Condition, the Participle standing for the protasis of a conditional sentence, and its tenses representing the various forms of protasis expressed by the Indicative, Subjunctive, or Optative (§ 52, 1). E. g.

Οἵτινει σὺν Ἀλκηστὶν ὑπὲρ Ἀδμήτου ἀποθανεῖν ἀν, ἢ Ἀχιλλέα Πατρόκλῳ ἐπαποθανεῖν, μὴ οἰομένοις ἀθάνατον μνήμην ἀρετῆς πέρι ἔαυτῶν ἔσεσθαι, do you think that Alcestis would have died for Admetus, &c., if they had not believed, &c. PLAT. Symp. 208 D. (Here μὴ οἰομένοις is equivalent to εἰ μὴ ἔωντο.) Οὐ γὰρ ἀν αὐτοῖς ἔμελεν μὴ τοῦτο ὑπολαμβάνονται, for it would not have concerned them, unless they had had this idea. DEM. Phil. III, 122, 21. (Here μὴ ὑπολαμβάνονται is equivalent to εἰ μὴ τοῦτο ὑπελάμβανον.) Ἀστρων ἀν θοιμὶ αἰθέρος πρὸς ἀντολὰς καὶ γῆς ἔνερθε, δυνατὸς ἦν δρᾶσαι τάδε, if I should be able to do this (εἰ δυνατὸς εἴην). EUR. Phoen. 504.

See other examples under § 52, 1.

7. Opposition, or limitation, where the Participle is often to be translated by although. E. g.

Οὐτος δὲ καὶ μεταπεμφθῆναι φάσκων ὑπὸ τοῦ πατρὸς, καὶ ἐλθὼν

εἰς τὴν οἰκίαν, εἰσελθεῖν μὲν οὐ φησιν, Δημοφῶντος δ' ἀκοῦσαι γραμματείον ἀναγιγνώσκοντος, καὶ προεισεληλυθὼς καὶ ἀπαντα διωμιλογημένος πρὸς τὸν πατέρα, and this man, although he admits that he was summoned, and although he did go to the house, yet denies that he went in, &c., although he had previously gone in and arranged everything with my father. DEM. Aph. II, 839, 29. Ὁλίγα δυνάμενοι προορᾶν περὶ τοῦ μέλλοντος πολλὰ ἐπιχειροῦμεν πράττειν, although we are able to foresee few things, &c. XEN. Cyr. III, 2, 15.

The Participle in this sense is very often accompanied by καίτερ and other particles. See below, Note 5.

8. Any attendant circumstance, the Participle being merely descriptive. E. g.

Καὶ παραλαβόντες τοὺς Βοιωτοὺς ἐστράτευσαν ἐπὶ Φάρσαλον, and having taken the Boeotians with them, they marched against Pharsalus. THUC. I, 111. Παραγγέλλει τῷ Κλεάρχῳ λαβόντι ἡκειν ὅσον ἦν αὐτῷ στράτευμα. XEN. An. I, 2, 1. Ἐρχεται Μανδάνη τὸν Κύρον τὸν νὶὸν ἔχοντα, Mandane comes with her son Cyrus. Id. Cyr. I, 3, 1. (See below, N. 8.)

NOTE 1. (a.) The adverbs τότε, ἥδη (τότε ἥδη), ἐνταῦθα, εἴτα, ἔπειτα, and οὕτως are often joined to the verb of the sentence in which the temporal Participle stands. E. g.

Ἐκέλευεν αὐτὸν συνδιαβάντα ἔπειτα οὕτως ἀπαλλάττεσθαι, he commanded that, after he had joined them in crossing, he should then retire as he proposed. XEN. An. VII, 1, 2. Πειθομένων δὲ τῶν Σαρίων καὶ σχόντων τὴν Ζάγκλην, ἐνθαῦτα οἱ Ζαγκλαῖοι ἐβοήθεον αὐτῷ. HDΤ. VI, 23. Ἀποφυγῶν δὲ καὶ τούτους, στρατηγὸς οὕτω Ἀθηναῖον ἀπεδέχθη, and having escaped these also, he was then chosen general of the Athenians. Id. VI, 104.

(b.) Εἴτα, ἔπειτα, and οὕτως sometimes refer in the same way to a Participle expressing opposition or limitation; in which case they may be translated by nevertheless, after all. E. g.

Πάντων δ' ἀτοπώτατον ἔστι, τηλικαύτην ἀνελόντας μαρτυρίαν οὕτως οἰσθαι δεῖν εἰκῇ πιστεύεσθαι παρ' ὑμῖν, that, although they have destroyed so important a piece of evidence, they after all think, &c. DEM. Aph. II, 837, 10. Δεινὰ μέντ' ἀν πάθοις, εἰ Ἀθῆνας ἀφικομένος, οὐ τῆς Ἑλλάδος πλείστη ἔστιν ἔξουσία τοῦ λέγειν, ἔπειτα σὺ ἐνταῦθα τούτου μόνος ἀτυχήσαις, if, although you are come to Athens, you should after all be the only one to fail in obtaining this. PLAT. Gorg. 461 E.

(c.) Οὕτως, διὰ τοῦτο, and διὰ ταῦτα sometimes refer in the same way to a Participle denoting a cause. E. g.

Νομίζων ἀμείνονας καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς εἶναι διὰ τοῦτο προσέλαβον. XEN. An. I, 7, 3.

NOTE 2. The Adverbs *ἄμα*, *μεταξύ*, *εὐθύς*, *αὐτίκα*, and *ἔξαφνης* are often connected (in position and in sense) with the *temporal* Participle, although grammatically they qualify the verb of the sentence. E. g.

"Αμα προὶων ἐπεσκοπεῖτο εἴ τι δυνατὸν εἴη τοὺς πολεμίους ἀπθενεστέ-
ποντας ποιεῖν, as he advanced, he looked at the same time to see whether it
was possible, &c. XEN. Cyp. V, 2, 22. "Αμα καταλαβόντες προσεκάτο
σφι, as soon as they had overtaken them, they pressed hard upon them.
HDT. IX, 57. Νεκὼς μεταξὺ ὁρύσσων ἐπαύσατο, μαντήιν ἐμποδίου
γενομένου, Necho stopped while digging (the canal), &c. Id. II, 158.
Πολλαχοῦ δῆ με ἐπέσχε λέγοντα μεταξύ, it often checked me while
speaking. PLAT. Apol. 40 B. 'Ἐπιπόνω ἀσκήσει εὐθὺς νέοι ὅντες τὸ
ἀνδρεῖον μετέρχονται, by toilsome discipline, even while they are still
young, &c. THUC. II, 39. Τῷ δεξιῷ κέρᾳ εὐθὺς ἀποβεβηκότι οἱ Κο-
ρινθιοὶ ἐπέκευτο, the Corinthians pressed upon the right wing, as soon
as it was disembarked. Id. IV, 43. 'Αρξάμενος εὐθὺς καθισταμένου,
beginning as soon as it (the war) broke out. Id. I, 1. Διόνυσον λέγου-
σι ὡς αὐτίκα γενόμενον ἐς τὸν μηρὸν ἐνερράψατο Ζεύς, they say of
Dionysus that, as soon as he was born, Zeus sewed him into his thigh.
HDT. II, 146. Τὴν ψυχὴν θεωρῶν ἔξαιρεν αἴφνης ἀποθανόντος ἑκάστου,
viewing the soul of each one the moment that he is dead. PLAT. Gorg.
523 E.

NOTE 3. (a.) "Ατε, οἷον, or οἷα, as, *inasmuch as*, are used to emphasize a Participle denoting the *cause* or *ground* of an action. Here the cause assigned is stated merely on the authority of the speaker or writer. (See N. 4.) E. g.

"Ο δὲ Κύρος, ἀτε παῖς ὡν καὶ φιλόκαλος καὶ φιλότιμος, ἥδετο τῇ
στολῇ, but Cyrus, *inasmuch as* he was a child, &c. XEN. Cyp. I, 3, 3.
So ἀτε ληφθέντων, THUC. VII, 85. Μάλα δὲ χαλεπῶς πορευόμενοι,
οἷα δὴ ἐν νυκτὶ τε καὶ φόβῳ ἀπιόντες, εἰς Αἰγάσθενα ἀφικοῦνται,
inasmuch as they were departing by night, &c. XEN. Hell. VI, 4, 26.

In Herodotus ὅστε is used in the same sense; as in I, 8, ὅστε
·αῦτα νομίζων, *inasmuch as* he believed this. See THUC. VII, 24.

(b.) "Ωσπερ with the Participle occasionally seems to have the
same force as ἀτε or οἷον; as in EUR. Hippol. 1807, δ' ὅσπερ ὡν
δκαος οὐκ ἐφέσπερο λόγοις, *inasmuch as* he was just, &c.

For the common use of ὅσπερ with the Participle, see Note 9.

NOTE 4. (a) 'Ως may be prefixed to many of the Parti-
ciples of § 109, especially those denoting a *cause* or a *pur-
pose*. It shows that the Participle expresses the idea of the
subject of the leading verb, or that of some other person promi-
nently mentioned in the sentence; without implying that it is
also the idea of the speaker or writer. E. g.

Τὸς Περικλέα ἐν αὐτίᾳ εἶχον ὡς πείσαντα σφᾶς πολεμεῖν καὶ δι' ἐκείνον ταῖς ἔνυμφοραις περιπεπτωκότες, *they found fault with Pericles, on the ground that he had persuaded them to engage in the war, and that through him they had met with the calamities.* THUC. II. 59. (Here Thucydides himself is not responsible for the statements made by the Participles; as he would be if ὡς were omitted.) See § 111. Ἀγανακτοῦσιν ὡς μεγάλων τινῶν ἀπεστερημένοι, *they are indignant, because (as they allege) they have been deprived, &c.* PLAT. Rep. I, 329 A. Βασιλεῖ χάριν ἴσταιν, ὡς δι' ἐκείνον τυχοῦσαι τῆς ὑπονομίας ταύτης, i. e. *they thank him because (as they believe) they have obtained this independence through him.* ISOC. Pan. p. 77 C. § 175. Οἱ μὲν διώκοντες τοὺς καθ' αὐτοὺς ὡς πάντας νικῶντες, νι δ' ἀρπάζοντες ὡς ἥδη πάντες νικῶντες, *one side pursuing those opposed to them, thinking that they were victorious over all; and the other side proceeding to plunder, thinking that they were all victorious.* XEN. An. I, 10, 4. Τὴν πρόφασιν ἐποιεῖτο ὡς Πισίδας βουλόμενος ἐκβαλεῖν, *he made his pretence, (apparently) wishing to drive out the Pisidians.* Ib. I, 2, 1. Ἐλεγε θαρρεῖν ὡς καταστησομένων τούτων εἰς τὸ δέον, *he bade him take courage, on the ground that these matters were about to be settled, &c.* Ib. I, 3, 8. (See § 110, 1, N. 1.) Ως γὰρ εἰδότων περὶ ἀν ἐπέμφθσαν ἀκούετε, *for you hear them as men who (as you believe) know about what they were sent for.* DEM. F. L. 342, 25. Οἱ Ἀθηναῖοι παρεσκευάζοντο ὡς πολεμήσοντες, *the Athenians prepared with the (avowed) intention of going to war.* THUC. II, 7. Συλλαμβάνει Κύρον ὡς ἀποκτενῶν, *he seizes Cyrus with the (avowed) object of putting him to death.* XEN. An. I, 1, 3.

It is a common mistake to suppose that ὡς implies that the Participle *does not* express the idea of the speaker or writer. It implies *nothing whatever* on this point, which is determined (if at all) by the context.

(b.) 'Ως may also be used before Participles with verbs of *knowing*, &c., included in § 113. (See § 113, N. 10.)

NOTE 5. (a.) The Participle expressing *opposition* or *limitation* is often strengthened by *καὶ περ* or *καὶ* (after a negative, by *οὐδέ* or *μηδέ*, with or without *περ*), *καὶ ταῦτα, and that too.* Ὁμως, nevertheless, may be connected with the Participle (like *ἄμα*, &c. N. 2), belonging, however, grammatically to the leading verb. E. g.

Ἐκτορα καὶ μεμαῶτα μάχης σχήσεσθαι δίω. II. IX, 655. Ἐποκτείρω δέ νιν δύστηνον ἔμπας, καίπερ ὅντα δυσμενῆ, *although he is my enemy.* SOPH. Aj. 122. Οὐκ ἀν προδοίην, οὐδέ περ πράσσων κακῶς. EUR. Phoen. 1624. Γυναικὶ πείθου, μηδὲ τάληθῆ κλύων. Id. Hipp. Fr. 443. Πείθου γυναιξὶ, καίπερ οὐ στέργων ὅμως. AESCH. Sept. 712. (Here ὅμως qualifies *πείθου*; although, as usual, it is joined with the Participle for emphasis.) Ἀδικεῖς ὅτι ἄνδρα ἡμῖν τὸν σπουδαιότατὸν διαφθείρεις γελάν ἀναπειθῶν, καὶ ταῦτα οὕτω πολέμιον ὅντα τῷ γέλωτι. XEN. Cyt. II, 2, 16.

(b.) In Homer, the two parts of *καὶ . . περ* are generally separa-

rated by the Participle, or by some emphatic word connected with it. *Kai* is here very often omitted, so that *πύρ* stands alone in the sense of *although*.

Both of these uses are found also in the Attic poets. E. g.

Τὸν μὲν ἔπειτ' εἴασε, καὶ ἀλινύμενός περ ἐι μίρου, κεῖσθαι. Π. VIII, 125. Καὶ κρατερός περ ἐών, μενέτω τριτάῃ ἐνὶ μοίρῃ. Π. XV, 195. Τέτλαθι, μῆτερ ἐμή, καὶ ἀνάστη εο κηδομένη τις, μῆτερ φίλην περ ἐύσταν ἐν ὁφθαλμοῖσιν ἴδωμαι θεινομένην· τότε δὲ οὐ τι δυνήσομαι ἀχινύμενός περ χραισμεῖν. Π. I, 586.

Κάγω σ' ἵκνοῦμαι, καὶ γυνή περ οὐσ' ἔμως. EUR. Orest. 680. Τάφον γὰρ αὐτὴ καὶ κατασκαφὰς ἔγω, γυνή περ οὐσα, τῷδε μηχανήσομαι. AESCH. Sept. 1037.

REMARK. *Kaitοι* was very seldom used like *καίτερ* with the Participle, its only regular use being with finite verbs. E. g.

Οὐδέ μοι ἐμμελέως τὸ Πιττάκειον νέμεται, καίτοι σοφοῦ παρὰ φωτὸς εἰρημένον. SIMON. Fr. 5 (apud PLAT. Prot. 339 C).

NOTE 6. The Participle *ἄν* is sometimes omitted after the particles mentioned in the last three notes, leaving an adjective or a noun standing by itself. E. g.

Αὐτοὺς εἰς τὴν πολιτείαν οὐ παραδεξόμεθα, ἄτε τυραννίδος ὑμητάς (sc. ὄντας). PLAT. Rep VIII, 568 B. Αὐτὸν ἐπιτηδεύοντις ὡς ἀναγκαῖον ἀλλ' οὐχ ὡς ἀγαθὸν (sc. ὄν), they practise it on the ground that it is necessary, and not on the ground that it is a good thing. Ib. II, 358 C. Ἡ μὴν ἔτι Ζεὺς, καίτερ αὐθάδης φρενῶν, ἔσται ταπεινός. AESCH. Prom. 907.

NOTE 7. (a.) The Participle with any of the meanings included in § 109 may stand in relative or interrogative clauses. Such expressions can seldom be translated literally into English. E. g.

Tί δὲ καὶ δεδιότες σφόδρα οὗτος ἔπειγεσθε; what do you fear, that you are in such great haste? XEN. Hell. I, 7, 26. Tί ἀν εἰπών σέ τις ὄρθως προσείποι; what could one call you, so as to give you the right name? DEM. Cor. 232, 20. Τῶν νόμων ἄπειροι γίγνονται καὶ τῶν λόγων, οἷς δεῖ χρώμενον ὁμιλεῖν τοῖς ἀνθρώποις, which one must use in his intercourse with men. PLAT. Gorg. 484. D.

(b.) Here belong *τί μαθών*; and *τί παθών*; both of which have the general force of *wherefore?* Tί μαθὼν τοῦτο ποιεῖ; however, usually signifies *what put it into his head to do this?* or *with what idea does he do this?* and *τί παθὼν τοῦτο ποιεῖ*; *what has happened to him that he does this?* E. g.

Tί τοῦτο μαθὼν προσέγραψεν; with what idea did he add this to the law? DEM. Lept. 495, 20. Tί παθοῦσαι, εἴπερ Νεφέλαι γέσιν ἀληθῶς, θνηταῖς εἴξασι γυναιξίν; what has happened to them that they resemble mortal women? ARIST. Nub. 340.

These phrases may be used even in dependent sentences, *τί* becoming *οὐτι*, and the whole phrase meaning *because*. E. g.

Tί ἀξιός εἰμι παθεῖν ἡ ἀποτίσαι, ὁ τι μαθὼν ἐν τῷ βίῳ οὐχ ἡσυχίας ἦγον; what do I deserve to suffer, &c. for not keeping quiet? i. e. for the idea which came into my head, in consequence of which I did not keep quiet. PLAT. Apol. 36 B. So PLAT. Euthyd. 283 E, and 299 A. (See Matthiae, § 567.)

NOTE 8. Certain Participles, when they agree with the subject of a verb, have almost the force of adverbs. Such are ἀρχόμενος, at first; τελευτῶν, finally; διαλιπών, after an interval; φέρων, hastily; ἀνύσας, quickly; λαθών, secretly; κατατείνας, earnestly; ἔχων, continually; φθάσας, quickly. (See Passow or Liddell and Scott, under ἀρχω, &c.)

***Εχων**, **ἄγων**, **φέρων**, and **λαθών** may often be translated with. (See example under § 109, 8.)

NOTE 9. ***Ωσπερ** with the Participle generally belongs to an implied apodosis, to which the Participle forms the protasis (§ 109, 6). Here **ώσπερ** means simply as, and the Participle is translated with an if prefixed. (See § 53, N. 3.) E. g.

"Ωσπερ ἥδη σαφῶς εἰδότες, οὐκ ἐθέλετ' ἀκούειν, you are unwilling to hear, as if you already knew well (i. e. as you would be if you knew). ISOC. Pac. p. 160 C. § 9. (Here εἰδότες = εἰ ἥδειτε, § 52, 1.) 'Απήντων ὀλίγοι πρὸς πολλὰς μυριάδας, ὡσπερ ἐν ἀλλοτρίαις ψυχαῖς μέλλοντες κινδυνεύειν, as if they had been about to risk the lives of others (i. e. ὡσπερ ἀπήντων ἀν, εἰ ἔμελλον). ID. Pan. p. 58 B. § 86. So IB. p. 78 C. § 179, ὡσπερ πρὸς τὸν Δία τὴν χώραν νεύσαμενος, ἀλλ' οὐ πρὸς τοὺς ἀνθρώπους τὰς συνθῆκας ποιούμενος, as (he would have done) if he had been dividing the country with Zeus, and not making a treaty with men.

That **ώσπερ** means simply as (not as if) is seen when a verb with **εἰ** follows; as in **ώσπερ εἰ λέγοις**, as if you should say. See also II. II, 780, *ἴσταν, ὡς εἴ τε πνρὶ χθῶν πᾶσα νέμοιτο*, i. e. their march was as (it would be) if the whole land should be covered with fire.

§ 110. 1. If a Participle, denoting any of the relations included in § 109, belongs to a substantive which is not connected with the main construction of the sentence, both the substantive and the Participle are put in the genitive, called *absolute*. E. g.

Ταῦτα ἐπράχθη Κόνωνος στρατηγοῦντος, these things were done when Conon was general. ISOC. Evag. p. 200 C. § 56. 'Αφίκετο δεῦρο τὸ πλοῖον, γνόντων τῶν Κεφαλλήνων, ἀντιπράττοντος τούτου, . . . καταπλεῖν, the Cephallenians having determined to sail in, although this man opposed it. DEM. Zenoth. 836, 1. (For the tenses

of the Participles, see § 24.) Αθηναίων δὲ τὸ αὐτὸ τοῦτο παθόντων, διπλασίαν ἀν τὴν δύναμιν εἰκάζεσθαι (οἶμαι), i. e. if the Athenians should ever suffer, &c. THUC. I, 10. (See § 52, 1.) "Ολης γὰρ τῆς πόλεως ἐπιτρεπομένης τῷ στρατηγῷ, μεγάλα τά τε ἀγαθὰ κατορθοῦντος αὐτοῦ καὶ τὰ κακὰ διαμαρτάνοντος εἰκὸς γίγνεσθαι. XEN. Mem. III, 1, 3.

NOTE 1. The Participle in the genitive absolute may be accompanied by all the particles mentioned in § 109, Notes 1 – 9, with the same force as in other constructions. It may also stand in the relative and interrogative sentences of § 109, N. 7. E. g.

Καὶ αὐτοῦ μεταξὺ ταῦτα λέγοντος ὁ Κλεινίας ἔτυχεν ἀποκρινάμενος, while he was saying this, &c. PLAT. Euthyd. 275 E. Ἐκ δὲ τούτων εὐδὺς ἐκήρυττον ἔξεναι πάντας Θεβαίους, ὡς τῶν τυράννων τεθνεώτων, because (as they said) the tyrants were dead. XEN. Hell. V, 4, 9. (See § 109, N. 4.) Ἀπελογήσατο δτι οὐχ ὡς τοῖς Ἐλλησι πολεμησόντων σφῶν εἴποι, that he said what he did, not because they intended to be at war with the Greeks. Id. An. V, 6, 3. Σο ὡς ἐπιβούλεύοντος Τισσαφέρνους ταῖς πόλεσι, on the ground that T. was plotting; An. I, 1, 6. Ὡς οὐ προσοίσοντος (sc. ἐμοῦ) τὰς χεῖρας, . . . δίδασκε, since (as you may feel sure) I will not lay hands on you, teach me. Id. Mem. II, 6, 32. Κῦρος δὲ ἀπορίστι ἐνέίχετο, ἀτε χρόνου ἐγγινομένου συχνοῦ, inasmuch as a long time intervened. HDT. I, 190. (See § 109, N. 3.) Ἡν γὰρ ἀδύνατος, ὥστε σηπομένου τοῦ μηροῦ. Id. VI, 136. Οἱ Ἐλληνες οὔτως ἡγανάκτησαν, ὥσπερ ὅλης τῆς Ἑλλάδος πεπορθμένης, as if the whole of Greece had been devastated (i. e. as they would have been, if it had been devastated). Isoc. Helen. p. 217 D. § 49.

For the genitive absolute after ὡς, in connection with verbs of knowing, &c., see § 113, Note 10.

NOTE 2. A Participle sometimes stands alone in the genitive absolute, when a noun or pronoun can easily be supplied from the context, or when some general word (like ἀνθρώπων, πραγμάτων) is understood. E. g.

Οἱ δὲ πολέμοι, προσιόντων, τέως μὲν ἡσύχαζον, but the enemy, as they (men before mentioned) came on, for a time kept quiet. XEN. An. V, 4, 16. So ἐπαγομένων αὐτοὺς, THUC. I, 3. Οὔτω δ' ἐχδντων, εἰκὸς, κ. τ. λ., and things being so (sc. πραγμάτων), &c. XEN. An. III, 2, 10. Οὐκ ἔξαιτούμενος, οὐκ Ἀμφικτυονικὰς δίκας ἐπαγόντων, οὐκ ἐπαγγελλομένων, οὐδαμῶς ἐγῶ προδέδωκα τὴν εἰς ὑπᾶς εἴνοιαν. DEM. Cor. 331, 30. (Here ἀνθρώπων is understood with ἐπαγόντων and ἐπαγγελλομένων.)

So when the Participle denotes a state of the weather; as ὕοντος πολλῷ, when it was raining heavily. XEN. Hell. I, 1, 16. (In such cases the Participle is masculine, Διός being understood. See ARIST. Nub. 370, ὕοντα; and II. XII, 25, ὦ δ' ἄρα Ζεύς.)

NOTE 3. A passive Participle may stand in the genitive absolute

with a clause introduced by *ὅτι*. If the subject of such a clause is *plural*, the Participle is itself sometimes plural, by a kind of attraction. E. g.

Σαφῶς δηλωθέντος ὅτι ἐν ταῖς ναυσὶ τῶν Ἐλλήνων τὰ πράγματα ἐγένετο, *it having been clearly shown, that, &c.* THUC. I, 74. In I, 116 we find ἐσαγγελθέντων ὅτι Φοίνισσαι νῆες ἐπ' αὐτοὺς πλέουσιν, *it having been announced, that, &c.*

NOTE 4. The Participle *όν* is rarely omitted, leaving a noun and an adjective alone in the genitive absolute. E. g.

Ὄς ἐμοῦ μόνης πέλας (sc. οὗσης). SOPH. O. C. 83.

NOTE 5. The genitive absolute is regularly used only when a new subject is introduced into the sentence (§ 110, 1), and not when the Participle can be joined with any substantive already belonging to the construction. Yet this rule is sometimes violated, in order to give greater prominence to a participial clause. E. g.

Διαβεβηκότος ἥδη Περικλέους, ἡγγέλθη αὐτῷ ὅτι Μέγαρα ἀφέστηκε. THUC. I, 114.

2. The Participles of *impersonal* verbs stand in the *accusative* absolute, in the neuter singular, when other participles would stand in the genitive absolute. Such are *δέον*, *ἐξόν*, *παρόν*, *προσῆκον*, *παρέχον*, *μέλον*, *μεταμέλον*, *δοκοῦν*, *δόξαν*, and the like; also passive Participles used impersonally (as *προσταχθέν*, *εἰρημένον*); and such expressions as *ἀδύνατον ὄν*, *it being impossible*, composed of an adjective and *όν*. E. g.

Oi δ' οὐ βοηθήσαντες, δέον, ὑγείεις ἀπῆλθον; and did those who brought no aid when it was necessary escape safe and sound? PLAT. Alcib. I, 115 B. Ἀπλᾶς δὲ λύπας ἐξόν (sc. φέρειν), οὐκ οὕσω διπλᾶς. EUR. Iph. Taur. 688. Παρέχον δὲ τῆς Ἀσίης πάσης ἀρχειν εὐπετέως, ἀλλο τι αἱρήσεσθε; HDT. V, 49. Εὖ δὲ παρασχόν, and when an opportunity offers. THUC. I, 120. Οὐ προσῆκον, improperly. Id. IV, 95. Συνδόξαν τῷ πατρὶ καὶ τῇ μητρὶ, γαμεῖ τὴν Κυακάρον θυγατέρα. XEN. Cug. VIII, 5, 28. Εἰρημένον κύοιον εἶναι ὁ τι ἀν τὸ πλῆθος τῶν ξυμμάχων ψηφίσηται. THUC. V, 30. Σοδεογμένον, I, 125; γεγραμμένον, V, 56; and προστεταγμένον, PLAT. Leg. X, 902 D. Καὶ ἐνθένδε πάλιν, προσταχθέν μοι ὑπὸ τοῦ δήμοι Μένωνα ἄγειν εἰς Ἐλλήσποντον, φόρμην. DEM. Polycl. 1210, 5. Παρεκελεύοντό τε, ἀδύνατον δν ἐν νυκτὶ ἀλλω τῷ σημῆναι. THUC. VII, 44. "Εγωγ", ἔφη δ Κύρος, οἴμαι, ἀμα μὲν συναγορευόντων ἡμῶν, ἀμα δὲ καὶ αἰσχρὸν δν τὸ ἀντιλέγειν, κ.τ.λ. XEN. Cug. II, 2, 20. (The genitive belongs under § 110, 1. See § 111) 'Αντιπαρασκευάζετο ἐρρωμένως, ὡς μάχης ἔτι δεῆσον, on the ground that there

would still be need of a battle. Ib. VI, 1, 26. (See Remark, below.) Οἱ δὲ τριάκοντα, ὡς ἐξὸν ἥδη αὐτοῖς τυραννεῖν ἀδεῶς, προεῖπον, κ. τ. λ., i. e. *thinking that it was now in their power, &c.* Id. Hell. II, 4, 1. Ἡ γὰρ νοεῖς θάπτει σφ', ἀπόρητον πόλει (sc. ὅν), *when it is forbidden to the city.* SOPH. Ant. 44.

REMARK. The accusative absolute may take the same particles as the genitive absolute (§ 110, 1, Note 1). It may also omit the Participle *ον*. (See the last two examples, above.)

NOTE 1. Even the Participles of *personal* verbs sometimes stand with their nouns in the accusative absolute, in all genders and numbers, if they are preceded by *ὡς* (used as in § 109, Note 4), or by *ἄσπερ*, *as if.* E. g.

Δίο καὶ τοὺς νίεῖς οἱ πατέρες ἀπὸ τῶν πονηρῶν ἀνθρώπων εἴργουσιν, ὡς τὴν μὲν τῶν χρηστῶν διμιλίαν ἀσκησιν οὖσαν τῆς ἀρετῆς, τὴν δὲ τῶν πονηρῶν κατάλυσιν (sc. οὐσαν). XEN. Mem. I, 2, 20. Φίλους κτῶνται ὡς βοηθῶν δεόμενοι, τῶν δὲ ἀδελφῶν ἀμελοῦσιν, ὡς περ ἐκ πολιτῶν μὲν γιγνομένους φίλους, ἐξ ἀδελφῶν δὲ οὐ γιγνομένους, *as if friends were made from fellow-citizens, and were not made from brothers.* Ib. II, 3, 3. Μέγιστον οὖτω διακεῖσθαι τὰς γνώμας ὑμῶν, ὡς ἔκαστον ἔκόντα προθύμως ὅ τι ἀν δέη ποιήσοντα. DEM. Sym. 182, 3. (See § 113, N. 10, c.)

NOTE 2. The accusative absolute used personally *without ὡς* or *ἄσπερ* is very rare. It occurs chiefly with the neuter of Participles which are regularly impersonal. E. g.

Προσῆκον αὐτῷ τοῦ κλήρου μέρος ὅσουπερ ἐμοί. ISAE. V, § 12. Ταῦτα δὲ γινόμενα, πένθεα μεγάλα τοὺς Αἰγυπτίους καταλαμβάνει. HDT. II, 66. "Ηδη ἀμφοτέροις μὲν δοκοῦν ἀναχωρεῖν, κυρωθὲν δὲ οὐδὲν, νυκτός τε ἐπιγενομένης, οἱ μὲν Μακεδόνες . . . ἔχώρουν ἐπ' οἴκου. THUC. IV, 125. Δόξαντα δὲ ταῦτα καὶ περανθέντα, τὰ στρατεύματα ἀπῆλθε. XEN. Hell. III, 2, 19. Δόξαν ἡμῖν ταῦτα occurs in PLAT. Prot. 314 C, where we may supply *ποιεῖν*.

§ 111. As the Participle in the genitive (or accusative) absolute denotes the same relations (*time, cause, &c.*) as the Participle in its ordinary construction (§ 109), both may be used in the same sentence, and be connected by conjunctions. When several Participles denoting these relations occur in any sentence, those which belong to substantives already connected with the main construction agree with those substantives in case, while those which refer to some new subject stand with that subject in the genitive absolute; any which are impersonal standing in the accusative absolute. E. g.

Οἱ μὲν Ἑλληνες στραφέντες παρεσκευάζοντο ὡς ταύτη προσιζύντο

(sc. τοῦ βασιλέως) καὶ δεξόμενοι, *they prepared themselves with a view to his (the King's) coming up and to receiving him.* XEN. An. I, 10, 6. Τῆς γὰρ ἐμπορίας οὐκ οὕσης, οὐδὲ ἐπιμεγνύντες ἀδεως ἀλλήλοις, . . . νεμόμενοί τε τὰ ἑαυτῶν, . . . ἀδηλὸν δὲ ὅπότε τις ἐπελθὼν καὶ ἀτειχίστων ἀμά συντων ἀλλος ἀφαρήστεται, τῆς τε καθ' ἡμέραν ἀναγκαίου τροφῆς πανταχοῦ ἀν ἡγούμενοι ἐπικρατεῖν, οὐ χαλεπῶς ἀπανίσταντο. THUC. I, 2. Καὶ πάντα διαπραξάμενος ἐν τῇ ἐκκλησίᾳ (Κλέων), καὶ ψηφισαμένων Ἀθηναίων αὐτῷ τὸν πλοῦν, τῶν τε ἐν Πύλῳ στρατηγῶν ἔνα προσελόμενος, τὴν ἀναγωγὴν διὰ τάχους ἐποιεῖτο. Id. IV, 29. Ἀλκιβιάδης τοῖς Πελοποννησίοις ὑπόπτος ὡν, καὶ ἀπ' αὐτῶν ἀφικομένης ἐπιστολῆς ὥστ' ἀποκτεῖναι, ὑποχωρεῖ παρὰ Τισσαφέρνην. Id. VIII, 45.

See the examples collected by Krüger, Vol. I, § 56, 14, 2; and his note to THUC. IV, 5, 1.

§ 112. The Participle may be joined with certain verbs to restrict their meaning to particular actions, in a sense which often resembles that of the Infinitive (§ 92, 1). Such a Participle may agree in case with either the subject or the object of the verb.

1. The Participle is thus used especially with verbs signifying *to begin, to continue, to endure, to persevere, to cease (or cause to cease), to repent, to be weary of, to be pleased, displeased, or ashamed, to represent* (as in a poem), *to find.*

Further, after verbs signifying *to overlook or to allow* (*περιοράω, ἔφοράω*, with *περιείδον* and *ἐπείδον*, sometimes *εἴδον*) the Participle is used in the sense of the object Infinitive, the Present and Aorist Participles differing merely as the same tenses of the Infinitive would differ in similar constructions (§ 15, 1; § 23, 1). See § 24, Note 2. E. g.

(a.) *"Αρξομαι λέγων, I will begin to speak.* PLAT. Symp. 186 B. *Παῦσαι λέγοντα, cease speaking.* EUR. Hippol. 706. (So ἀπειπεῖν λέγων.) Οὐκ ἀνέξομαι ζῶσα, *I shall not endure to live.* Ib. 355. *Τὴν φιλοσοφίαν παύσον ταῦτα λέγονταν, cause philosophy to stop saying this.* PLAT. Gorg. 482 A. Καὶ ἔγώ τοῖς ἐρωτώσι χάιρω ἀποκρινόμενος, *I like to answer, &c.* Id. Prot. 318 D. Τῷ μέν ρᾳ χαίρον νοστήσαντι, *they rejoiced in his return.* Od. XIX, 463. *Τῆς Αἰολίδος χαλεπῶς ἔφερεν ἀπεστερημένος, he took it hardly that he was deprived of Aeolis.* XEN. Hell. III, 2, 13. *Αἰσχύνομαι λέγων, I am ashamed to say.* (For *αἰσχύνομαι λέγειν*, see below, N. 6.) *'Αποκάμων τρέχων, I am weary of running.* Τοὺς ἐκ τῆς νῆσου δεσμώτας μετεμέλοντο ἀποδεδωκότες, *they repented of having given them up.* THUC. V, 35. *Πεποίηκε τοὺς ἐν "Αἰδου τὸν ἀεὶ χρόνον τιμωρούμενούς, he has represented those in Hades as suffering*

punishment. PLAT. Gorg. 525 E. Εὗρεν δ' εὐρύοπα Κρονίδην ἀτερ ὕμενον ἀλλων, *she found him sitting apart.* IL. I., 498. So I., 27.

(b.) Μή περιδωμεν ὑβρισθεῖσαν τὴν Λακεδαιμονα καὶ καταφρονηθεῖσαν, *let us not allow Lacedaemon to be insulted and despised.* ISOC. Archid. 138 A. § 108. Μή μ' ἰδεῖν θανόνθ' ὑπ' ἀστῶν, *not to see me killed.* EUR. Orest. 746. Τλῆναι σε δρῶσαν, *that thou shouldst take courage to do.* SOPH. El. 943. See examples in § 24, N. 2.

REMARK. In Herodotus *πειράομαι* is often used with the Participle in the same way; as οὐκ ἐπειράτο ἐπιών ὁ Κύρος, *Cyrus did not attempt to approach,* I., 77. So I., 84; VI., 50.

Αποδείκνυμι and παρασκευάζω, in the meaning *to render*, may take the Participle as well as the Infinitive; as in XEN. Cyr. I., 6, 18, ἀμα καὶ τάπιτήδεια μάλιστα ἔχοντας ἀποδείξειν καὶ τὰ σώματα ἄριστα ἔχοντας παρασκευάστειν. So ARIST. Plut. 210, βλέποντ' ἀποδείξω σε, *I will make you see.* See these two verbs in Liddell and Scott's Lexicon.

2. The Participle used with the following verbs contains the leading idea of the expression: διατελέω, *to continue*, λανθάνω, *to escape the notice of*, τυγχάνω, *to happen*, φθάνω, *to anticipate*, *to get the start of*, οἴχομαι, *to be gone*, and θαυμίζω, *to be wont or to be frequent.*

So in poetry with κυρέω, *to happen*; and in Herodotus with συμπίπτω, *to happen*, and with πολλός είμι, πολλὸς ἔγκειμαι, or παντοῖς γίγνομαι, *to be urgent*; and in Homer with βῆ for ἔβη. E. g.

Διατελεῦσι τὸ μέχρι ἐμεῦ αἰεὶ ἔόντες ἐλεύθεροι, *they still remain free.* HDT. VII., 111. "Οσην εὔνοιαν ἔχων ἐγὼ διατελῶ, *as much good will as I continually bear.* DEM. Cor. § 1. "Ελαθεν (ἀντὴν) ἀφθέντα πάντα καὶ καταφλεχθέντα, *everything took fire and was consumed before she knew it.* THUC. IV., 133. (See § 24, Note 1.) Φονέα τοῦ παιδὸς ἔλανθανε βόσκων, *he was unconsciously supporting the murderer of his son.* HDT. I., 44. (See Rem. below.) "Ἐτυχον ἐν τῇ ἀγορᾷ ὄπλιται καθεύδοντες, *soldiers happened to be sleeping in the market-place.* THUC. IV., 113. Κατὰ θεὸν γάρ τινα ἔτυχον καθήμενος ἐνταῦθα, *I happened to be sitting there.* PLAT. Euthyd. 272 E. Οἱ δ' οὐκ ἔφθασαν πνθόμενοι τὸν πόλεμον, καὶ . . . ἥκον, *they no sooner heard of the war than they came, &c.* ISOC. Paneg. 58 B. § 86. "Εφθησαν πολλῷ οἱ Σκύθαι τοὺς Πέροις ἐπὶ τὴν γέφυραν ἀτικόμενοι, *the Scythians came to the bridge much before the Persians.* HDT. IV., 136. Αὐτοὶ φθήσονται τοῦτο δράσαντες, *they will be the first to do this for themselves.* PLAT. Rep. II., 375 C. (See § 24, N. 1.) Φθάνουσι ἐπ' αὐτὰ καταφεύγοντες, *they are the first to run to them.* AESCHIN. Cor. § 248. Οἴχεται φεύγων, *he has taken flight.* Τρεις βεύων φέχετο, *he was gone on an embassy.* XEN.

Cypr. V, 1, 3. Οὐ τι κομιζόμενός γε θάμιζεν, *he had not been used to being thus cared for.* Od. VIII, 451. Οὐ θαμίζεις καταβαίνωτες τὸν Πειραιᾶ, *you do not come down very often.* PLAT. Rep. I, 328 C.

Τοῦτον οἶσθε εἰ ζῶν κυρεῖ; *dost thou know whether he is perchance living?* SOPH. Phil. 444. Πολλὸς ἦν λισσόμενος ὁ ξεῖνος, *the stranger entreated urgently.* HDT. IX, 91. Γέλων δὲ πολλὸς ἐνέκειτο λέγων τοιάδε, and *Gelon spoke urgently as follows.* Id. VII, 158. Τότε παντοῖοι ἐγένοντο Σκύθαι δεόμενοι τῶν Ιώνων λῦσαι τὸν πόρον, *they begged them in every way* (lit. *they took every form in begging them*). Id. VII, 10. Συνεπεπτώκεε ἔρις ἐόντα, *there had happened to be a quarrel.* Id. I, 82. Βῆ φεύγων, *he took flight.* Il. II, 665. (See § 97, N. 1.)

REMARK. *Λανθάνω* being an active verb, meaning *to escape the notice of*, must have an object expressed or understood. When no object is expressed, sometimes *πάντας* is understood, and sometimes a reflexive referring to the subject. Thus *ἔλαθε τοῦτο ποιήσας* may mean either *he did this without any one's knowing it* (sc. *πάντας*), or *he did this unconsciously* (sc. *έαυτόν*).

NOTE 1. *'Αρκέω, to be sufficient*, and *ἰκανός, ἡδίων, κρείσσων*, or *βελτίων εἰμί* are sometimes used in a *personal* construction with the Participle (like *δῆλός εἰμι*, &c., § 113, N. 1), where we should expect an *impersonal* construction with the Infinitive. E. g.

'Αρκέσω θνήσκουσ' ἔγώ, it will be enough for me to die. SOPH. Ant. 547. (We should expect *ἀρκέσει ἐμοὶ θνήσκειν.*) *Κρείσσων γάρ ἡσθα μηκέτ' ὥν ἡ ζῶν τυφλός.* Id. O. T. 1368. *Ἡδίους ἔσεσθε ἀκούσαντες.* DEM. Aristoc. 641, 9.

NOTE 2. As *ἀνέχομαι*, *to endure*, may govern either the accusative or the genitive, it may take a Participle in either case agreeing with the object. Thus we may say either *ἀνέχεται τίνα λέγοντα*, or *ἀνέχεται τίνος λέγοντος*, *he endures any one's saying.*

NOTE 3. The phrase *οὐκ ἀν φθάνοις* (or *οὐκ ἀν φθάνοιτε*), *you could not be too soon*, is used with the Participle as an exhortation, meaning *the sooner the better.* The third person, *οὐκ ἀν φθάνοι*, is sometimes used, meaning, *it might as well happen now as ever* (for *it must happen*). See Passow.

NOTE 4. The Participle *ῶν* is sometimes omitted in the constructions of § 112. E. g.

Εἰ δέ τι τυγχάνει ἀηδές (sc. *ῶν*). PLAT. Gorg. 502 B.

NOTE 5. *Λανθάνω* is sometimes followed by *ὅτι* and a finite verb, as in XEN. Mem. III, 5, 24. When it is used *impersonally*, it regularly takes *ὅτι*.

NOTE 6. Some verbs of this class are followed by the Infinitive as well as by the Participle; generally, however, with some differ-

ence in meaning. Thus *αἰσχύνομαι λέγων* means *I am ashamed to say (but do say)*; *αἰσχύνομαι λέγειν* means *I am ashamed to say (and therefore do not say)*. So *ἀποκάμνω τοῦτο ποιῶν*, *I am weary of doing this*; but *ἀποκάμνω τοῦτο ποιεῖν*, *I cease to do this through weariness*. (See Passow, or Liddell and Scott, under these words; and Passow under *ἀρχομαι*.) See *περιδεῖν τὴν γῆν τμηθῆνας*, THUC. II, 20; and *περιδεῖν αὐτὴν τμηθεῖσαν*, II, 18; where it is difficult to detect any difference in meaning. See, however, Krüger's note on I, 35.

NOTE 7. The Aorist (seldom the Perfect) Participle may be joined with the subject of *ἔχω*, forming a periphrastic Perfect. This is especially common in Sophocles and Euripides. E. g.

Τὸν μὲν προτίσας, τὸν δὲ ἀτιμάσας ἔχει. SOPH. Ant. 22. So EUR. Med. 33 and 90. *Πολλὰ χρήματα ἔχομεν ἀνηρπακότες.* XEN. An. I, 3, 14.

For a similar periphrasis to express the Future Perfect, see § 29, Note 4; and § 108, Note 6.

NOTE 8. The Participles *βουλόμενος*, *θελων*, *ἡδόμενος*, *προσδεχόμενος*, and *ἐλπόμενος* sometimes agree in case with a dative, which depends on *εἰμί* or on a verb signifying *to come* or *to happen*; the whole forming a periphrasis for the verb of the Participle. E. g.

**Ἐστιν αὐτῷ βουλόμενῷ, it is to him wishing it*, i. e. *he wishes it.* *Καὶ προσδεχόμενῷ μοι τὰ τῆς ὀργῆς ὑμῶν ἐστὶ ἐμὲ γεγένηται*, i. e. *I have been expecting the manifestations of your anger towards me.* THUC. II, 60.

§ 113. The Participle is used also with many verbs signifying *to see*, *to perceive*, *to know*, *to hear* or *learn*, *to remember*, *to forget*, *to show*, *to appear*, *to prove*, *to acknowledge*, and with *ἀγγέλλω*, *to announce*. The Participle here resembles the Infinitive in indirect discourse (§ 92, 2), each tense representing the corresponding tense of the Indicative or Optative.

The Participle may belong to either the *subject* or the *object* of these verbs, and agree with it in case. E. g.

Μέμνημαι τὸντὸν τοῦτο ποιήσαντα, *I remember that he did this*; *μέμνημαι τοῦτο ποιήσας*, *I remember that I did this*. (In the first case *ἐποίησεν* is represented; in the second, *ἐποίησα*.) *Οἴδε τούτους εὐ πράξοντας*, *he knows that they will prosper*; *οἴδε αὐτὸς εὐ πράξων*, *he knows that he himself will prosper*. *Δείξω τούτον ἔχθρὸν ὄντα*, *I*

shall prove that he is an enemy; δειχθήσεται οὗτος ἐχθρὸς ὅν, he will be proved to be an enemy.

For other examples see § 73, 2; where examples of the Participle with ὅν after these verbs may be found. See also § 41.

NOTE 1. The Participle is used in the same way with δῆλός εἰμι and φανερός εἰμι. E. g.

Δῆλός τ' ἦν οἰόμενος, κ.τ.λ., it was evident that he thought, &c. XEN. An. II, 5, 27. (This is equivalent to δῆλον ἦν ὅτι οἴοιτο. See § 112, N. 1.) See below, Note 7. Ἀπικόμενοι μὲν φανεροί εἰσι ἐς Ὀασιν πόλιν, it is evident that they came to the city Oasis. HDT. III, 26. So with φανερὸν ποιέω: as φανερὸν πᾶσιν ἐποίησαν οὐκ ἴδια πολεμοῦντες, they made it evident to all that they were not fighting for themselves. ΙΥCURG. Leocr. p. 154, § 50.

NOTE 2. When any of these verbs has for its object an accusative of the reflexive pronoun referring to its subject, the Participle agrees with the reflexive. Thus we may have δείξω ἐμαυτὸν τοῦτο πεποιηκότα, I shall show that I have done this, for δείξω τοῦτο πεποιηκώς.

NOTE 3. If the Participle of an *impersonal* verb is used in this construction, it must stand in the neuter singular (of course without a noun). The following example includes this and also the ordinary construction:—

Πειράσομαι δεῖξαι καὶ μετὸν τῆς πόλεως ἡμῖν καὶ πέπονθότα ἐμαυτὸν οὐχὶ προσήκοντα, I shall try to show not only that we have rights in the city, but also that I have suffered, &c. DEM. Eubul. 1299 4. (The direct discourse is μέτεστι τῆς πόλεως ἡμῖν, καὶ πέπονθα αὐτός.) See § 111.

NOTE 4. Some verbs which regularly take the Infinitive in indirect discourse (§ 92, 2) occasionally take the Participle. E. g.

Νόμιζε ἄνδρα ἀγαθὸν ἀποκτείνων, think that you are putting to death a good man. XEN. An. VI, 6, 24.

NOTE 5. The Participle ὅν may be omitted here, as well as after the verbs of § 112.

NOTE 6. When σύνοιδα and συγγιγνώσκω are followed by a dative of the *reflexive* pronoun referring to the subject of the verb, the Participle can stand either in the dative agreeing with the reflexive, or in the nominative agreeing with the subject; as σύνοιδα ἐμαυτῷ ἡδικημένω (or ἡδικημένος), I am conscious (to myself) that I have been wronged.

NOTE 7. The verbs included in § 113 may also be followed by a clause with ὅτι, instead of the more regular Participle. When

ἢηλόν ἔστιν and φανερόν ἔστιν are used impersonally, they regularly take a clause with ὅτι. (See § 112, N. 5.)

NOTE 8. Most of these verbs are also found with the Infinitive. (See Passow, or Liddell and Scott.) But οἴδα takes the Infinitive only when it means *to know how*. Thus οἴδα τοῦτο ποιεῖν means *I know how to do this*, but οἴδα τοῦτο ποιῶν means *I know that I am doing this*.

NOTE 9. Verbs signifying *to remember* or *to know* may be followed by ὅτε (*when*) and the Indicative, if a particular occasion is referred to with emphasis. E. g.

Ἐὶ γὰρ μέμνησαι ὅτ’ ἔγώ σοι ἀπεκρινάμην, *for if you remember (the time) when I answered you, &c.* PLAT. Men. 79 D. Οἰσθ’ ὅτε χρυσέοις ἐφάνη σὺν ὅπλοις. EUR. Hec. 112.

NOTE 10. (a.) ‘Ως is sometimes prefixed to the Participle in connection with the verbs of § 113. It implies that the Participle expresses the idea of the subject of the leading verb, or that of some other person prominently mentioned in the sentence. (See § 109, N. 4.) When this is also implied by the context (as it usually is in such sentences), the ὡς merely adds emphasis to the expression. Thus ἵσθι ταῦτα οὐτως ἔχοντα means *know that this is so*; but ἵσθι ὡς ταῦτα οὐτως ἔχοντα means *know that you may assume this to be so*. E. g.

‘Ως μηδὲν εἰδότ’ ἵσθι μ’ δῶν ἀνιστορεῖς, *understand (that you must seek upon) me as knowing nothing of what you seek.* SOPH. Phil. 253. ‘Ως μηκέτ’ ὅντα κείνον ἐν φάσι νόει, *think of him as no longer living.* Ib. 415. ‘Ως ταῦτ’ ἐπίστω δρώμεν’, οὐ μέλλοντ’ ἔτι, *understand that you may assume these things to be going on, &c.* Ib. 567. Ως μὴ μπολήσων ἵσθι τὴν ἐμὴν φρένα, *be assured that you will not buy me off from my determination.* SOPH. Ant. 1063. Δηλοῖς δ’ ὡς τι σημανῶν νέον, *you show that you have something new in your mind to disclose.* Ib. 242. Δῆλος ἦν Κῦρος ὡς σπεύδων, *it was evident (by the conduct of Cyrus) that Cyrus was in haste.* XEN. An. I, 5, 9. Πατέρα τὸν σὸν ἀγγελῶν ὡς οὐκ ἔτ’ ὅντα, *(he comes) to announce that your father is no more.* SOPH. O. T. 956. (In vs. 959, the messenger himself says εὖ ἵσθ’ ἐκεῖνον θανάσιμον βεβήκοτα.)

The force of ὡς here can seldom be expressed in English.

(b.) The Participle thus joined with ὡς may stand with its substantive in the genitive or accusative absolute. This sometimes happens even when the substantive would naturally be the object of the verb of *knowing*, &c., so that if the ὡς were omitted, the accusative would be used (as in a). E. g.

‘Ως ὁδὸς ἐχόντων τῶνδ’ ἐπίστασθαι σε χρή, *you must understand that this is so.* SOPH. Aj. 281. Here the genitive absolute has at first the appearance of a dependent clause; but ὡς does not mean *that*, and the literal translation would be, *this being so (as you may assume), you must understand it to be so.* (See Schueidewin's note

on the passage.) 'Ως τοίνυν διντων τῶνδέ σοι μαθεῖν πύρα, since this is so, you may learn it, i. e. you may learn that this is so. AESCH. Prom. 760. 'Ως πολέμου διντος παρ' ὑμῶν ἀπαγγελῶ; shall I announce from you that there is war? lit. assuming that there is war, shall I announce it from you? XEN. An. II, 1, 21. 'Ως πάνυ μοι δοκοῦν, . . . οὕτως ἴστθι, know that I think so very decidedly, lit. since (as you must understand) this seems good to me, be sure of it. Id. Mem. IV, 2, 30.

(c.) We sometimes find the Participle with ὡς even after verbs and expressions which do not regularly take the Participle by § 113. E. g.

'Ως ἐμοῦ οὖν λόντος διπη ἀν καὶ ὑμῖς, οὕτω τὴν γνώμην ἔχετε, be of this opinion, that I shall go, &c. XEN. An. I, 3, 6. So THUC. VII, 15. "Οταν ὡς πετόμενοι ἐν τῷ ὑπνῳ διανοῶται, when in their sleep they fancy themselves flying PLAT. Theaet. 158 B. 'Ως τοίνυν μὴ ἀκούσομένων, οὕτως διανοεῖσθε, make up your minds then that we shall not hear, lit. since then (as you must know) we shall not hear, so make up your minds. PLAT Rep. I, 327 C. 'Ως στρατηγήσοντα ἐμὲ μηδεὶς λεγέτω, let no one speak of me as likely to be the general. XEN. An. I, 3, 15. Οὕτω σκοτῶμεν, ὡς τάχ' ἀν, εἰ τύχοι, καὶ τούτων κάκείνων συμβάντων, let us look at the case, assuming that both this and that might perhaps happen if chance should have it so. DEM. Aristoc. 638, 25. (Literally, since (as we may assume) both this and that might perhaps happen if it should chance to be so, let us look at it in this light.) For ἄν, see § 41, 3.

REMARK. The examples included in Note 10 (b) and (c) belong properly under § 109, N. 4. (See also § 110, 1, N. 1; and the last example under § 110, 2, N. 1.)

CHAPTER VII.

VERBAL ADJECTIVES IN -ΤΕΟΣ.

§ 114. The verbal in -τέος is used both in a *personal* and an *impersonal* construction.

1. In the *personal* construction the verbal is always *passive* in sense; expressing *necessity* (like the Latin Participle in -*dus*) and agreeing with its subject in case. E. g.

Ὥφελητέα σοι ἡ πόλις ἔστι, *the city must be benefited by you.* XEN. Mem. III, 6, 3. Ἀλλὰς (ναῦς) ἐκ τῶν ξυμάχων μεταπεμπτέας εἶναι (ἔφη), *he said that others must be sent for.* THUC. VI, 25. Οὐ γὰρ πρὸ τῆς ἀληθείας τι μητέος ἀνήρ, ἀλλ' ὁ λέγω ρητέον. PLAT. Rep. X, 595 C. So VIII, 561 C. Φράζοντες ὡς οὐ σφι περιοπτέη ἔστι ἡ Ἑλλὰς ἀπολλυμένη. HDT. VII, 168.

NOTE. The substantive denoting the *agent* is here in the dative, as in the impersonal construction.

2. In the *impersonal* construction (which is the most common) the verbal stands in the neuter of the nominative singular (sometimes plural) with ἔστι expressed or understood, and is regularly *active* in sense. The expression is equivalent to δεῖ, *it is necessary*, with the Infinitive active or middle of the verb from which the verbal is derived.

Active verbals of this class may take an *object* in the same case which would follow their verbs. The *agent* is generally expressed by the dative, sometimes by the accusative. E. g.

Ταῦτα ἡμῖν (or ἡμᾶς) ποιητέον ἔστι, *we must do this*, equivalent to ταῦτα ἡμᾶς δεῖ ποιῆσαι. (See Rem. 2.) Οἰστέον τάδε, *it is necessary to bear these things.* EUR. Orest. 769. Ἀπαλλακτέον αὐτοῦ (τοῦ σώματος), καὶ αὐτῇ τῇ ψυχῇ θεατέον αὐτὰ τὰ πράγματα. PLAT. Phaed. 66 E. (Δεῖ ἀπαλλάττεσθαι αὐτοῦ, καὶ τῇ ψυχῇ

θεᾶσθαι τὰ πράγματα.) φημὶ δὴ διχῇ βοηθητέον εἶναι τοῖς πράγμασιν ὑμῖν, that you must give assistance in two ways. DEM. Ol. I, 14, 6. Τί ἀν αὐτῷ ποιητέον εἴη; what would he be obliged to do? XEN. Mem. I, 7, 2. Ἐψηφίσαντο πολεμητέα εἶναι (=δεῖν πολεμεῖν), they voted that they must go to war. THUC. I, 88. Τὴν χώραν, ἐξ ἡς αὐτοῖς ὄρμωμενοις πολεμητέα ἦν. Id. VI, 50. Οὕτε μισθοφορητέον ἄλλους ἢ τοὺς στρατευομένους, οὕτε μεθεκτέον τῶν πραγμάτων πλείοσιν ἢ πεντακισχιλίοις. Id. VIII, 65. (Here both the accusative and the dative of the agent are found.) See Rem. 2. Ἡμῖν δὲ ἔνυμαχοι ἀγαθοὶ, οὓς οὐ παραδοτέα τοῖς Ἀθηναῖοις ἔστιν, οὐδὲ δίκαιοις καὶ λόγοις διακριτέα μὴ λόγῳ καὶ (ἡμᾶς) αὐτοὺς βλαπτομένους, ἀλλὰ τιμωρητέα ἐν τάχει καὶ παντὶ σθένει (=οὓς οὐ δεῖ ἡμᾶς παραδοῦναι, κ.τ.λ.). Id. I, 86. Ἰτέον ἀν εἴη θεασομένους, it would be best for us to go and see her. XEN. Mem. III, 11, 1. (Ἡμᾶς is understood.) Οὐδενὶ τρόπῳ φαμὲν ἐκόντας ἀδικητέον εἶναι. PLAT. Crit. 49 A. Ἀτὰρ οὐ γυναικῶν οὐδέποτ' ἔσθ' ἡττητέα ἡμῖν (=οὐ γυναικῶν δεῖ ἡττᾶσθαι), but we must never be beaten by women. ARIST. Lys. 450. So SOPH. Ant. 678.

NOTE. A sentence sometimes begins with an impersonal verbal in -τέον and is continued with an infinitive, the latter depending on δεῖ implied in the verbal. E. g.

Πανταχοῦ ποιητέον ἀ ἀν κελεύῃ ἢ πόλις καὶ ἡ πατρὶς, ἢ πείθειν αὐτήν. PLAT. Crit. 51 B.

REMARK 1. The same impersonal construction is found in Latin, but very seldom with verbs which take an object accusative; as *Eundum est tibi* (ἰτέον ἔστι σοι), — *Moriendum est omnibus*, — *Bello utendum est nobis* (τῷ πολέμῳ χρηστέον ἔστιν ἡμῖν), we must employ war. See Madvig's Latin Grammar, § 421, a and b).

REMARK 2. The dative and the accusative of the agent are both allowed with the verbal in -τέον (or -τέα); although in the equivalent construction of δεῖ with the Infinitive the accusative is the only form regularly used. Thus we can say *τοῦτο ἡμῖν ποιητέον οἱ τοῦτο ἡμᾶς ποιητέον*, but only *τοῦτο ἡμᾶς δεῖ ποιεῖν*.

APPENDIX.

I. ON THE RELATIONS OF THE GREEK OPTATIVE TO THE SUBJUNCTIVE AND THE INDICATIVE.*

FROM the time of the Alexandrian grammarians a special mood called the Optative (έγκλισις εὐκτική) has been recognized in Greek as distinct from the Subjunctive (έγκλισις ὑποτακτική). The ancient classification has been called in question in later times, and many grammarians of high authority have adopted or favored a union of the Subjunctive and Optative in one mood, to be called the Subjunctive or *Conjunctive*, in which the Subjunctive (commonly so called) is to supply the primary tenses, and the forms commonly assigned to the Optative the secondary tense. Thus the Present Optative would be called an *Imperfect Subjunctive*; *ποιῶ* and *ποιοῦμι*, for example, being supposed to bear the same relation to each other as *faciam* and *facerem* in Latin.

This was first reduced to a systematic form by Kühner, who, indeed discards the common names Subjunctive and Optative (except as explanatory terms), and adopts the cumbersome expressions "Conjunctive of the primary tenses" and "Conjunctive of the secondary tenses." Rost, in his *Griechische Grammatik*, § 118, says: "The so-called Optative is nothing but a peculiar form of the Subjunctive, and stands to the Greek Subjunctive in the same relation as in other languages the Imperfect and Pluperfect Subjunctive to the Present and Perfect." Donaldson in his *New Cratylus* (p. 617, 2d ed.) says: "It has long been felt by scholars on syntactical grounds, that, considered in their relations to each other and to the other moods, they [the Subjunctive and Optative] must be regarded as differing in tense only." Again (p. 618): "These moods have no right to a separate classification." Crosby, in his Grammar, § 591, says of this classification, that "it deserves the attention of the student, although it is questionable whether it is best to discard the old phraseology."

As the classification of Kühner has been introduced into many elementary grammars, so that many boys are now taught to call the tenses commonly known as the Present and Perfect Optative by the strange names of *Imperfect* and *Pluperfect Subjunctive*, the

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question becomes not merely of theoretical, but eminently of practical importance. In fact it meets every student, and more especially every teacher of Greek grammar, the moment he reaches the paradigm of the regular verb. If it were merely a question of convenience, therefore, it would be highly important to have it settled, for the sake of uniformity.

The question *What shall constitute a distinct mood in any language?* must be settled to some extent arbitrarily. No precise rule will meet all cases; yet we may, safely maintain that, when any series of verbal forms in which the chief tenses are represented exhibits a closer connection in form and use among its members than it bears as a whole to any corresponding series, it is entitled to the rank of an independent mood. That this is true of the Latin Subjunctive is clear; and it is equally clear that the Imperfect and Pluperfect of that mood have sufficiently strong bonds of connection with the Present and Perfect to prevent them from being marked off as a distinct mood. A merely superficial view of the relation of the Greek Subjunctive and Optative might lead us to the idea that the two combined would form a mood similar to the Latin Subjunctive, thus simplifying the Greek conjugation and introducing a new analogy with the Latin. But it is this fatal error of carrying the analogy between the Greek and Latin further than the connection of the two languages warrants, which has thrown this whole subject into confusion. When the Latin was looked upon as an offspring of the Greek, as the result of a union of the Aeolic dialect of Greece with barbarian languages in Italy, the presumption was decidedly in favor of such an analogy, and it would even have required strong proof to convince us of any radical difference in the modal systems of the two languages. But the more correct views now entertained of the origin of the Latin would rather lead us to believe that each language developed its syntax, and especially its modal system, independently. The modal system of the parent language of the Indo-European group is of course hopelessly unknown; and yet the comparison of the Latin and Greek verb with the Sanskrit (as the oldest representative of the family) sometimes enables us to determine special points in regard to the primitive forms with an approach to certainty. Thus, to take the simplest case, when we find *asti* in Sanskrit meaning *is*, we may be sure that some similar form existed with that meaning in the parent language of the Sanskrit, the Greek, the Latin, the German, &c., from which *ēri*, *est*, *ist*, &c. were derived. So when we find a Potential mood in Sanskrit, which presents striking analogies both to the Greek Optative and to the Latin Subjunctive, and furthermore find the analogy extending even to the Gothic, we must conclude that the primitive language contained the elements which the Greek developed into its Optative, and the Latin into its Subjunctive. (See Bopp's *Vergleichende Grammatik*, II. pp. 257-259.) Again, the absence in later Sanskrit of any form corresponding to the Greek Subjunctive might lead us to think that the Greek developed that mood by

itself; but in the Vedic dialect a few relics are found of a true Subjunctive, with a long connecting-vowel as its characteristic; for example, *patāti*, bearing the same relation to the Present Indicative *patāti* as *βούληται* to *βούλεται*. This seems to show that a similar mood existed in the parent language. If this testimony can be relied on, we must conclude, not only that the Latin and Greek derived the rudiments of their modal forms from a common ancestor, but that they inherited them from a period anterior to the separation of the Indian branch from the Indo-European family. We should therefore expect to find that the elements are generally the same in the two languages, but that the development is essentially different; and that the refinements in signification, for which the Greek modal forms are especially conspicuous, have been for the most part developed by each language within itself.

Let us now examine the forms themselves, to see how far a parallel can be drawn between the Greek and Latin moods. In clauses expressing a purpose or object after *īva*, *ὅπως*, &c., we certainly find the Subjunctive and Optative used like primary and secondary tenses of the same mood: thus where in Latin we have *manet ut hoc faciat*, and *manebat ut hoc faceret*, we have *μένει īva τοῦτο ποιῆ*, and *ἔμενεν īva τοῦτο ποιοῖη*. But even in this case of strongest resemblance there is no place for the Future Optative, which corresponds to the Future Indicative. Again, in clauses expressing *general suppositions* after *ἐάν* or *εἰ*, or after relatives or temporal particles, depending on verbs which denote general truths or repeated actions, a correlation of the Subjunctive and Optative is found, analogous to that of the two divisions of the Latin Subjunctive; for example, in *ἐάν τοῦτο ποιῆθαυμάζονσι*, and *εἰ τοῦτο ποιοῖη ἐθαύμαζον*, which are sometimes represented in Latin by such forms as *si hoc faciat mirantur*, and *si hoc faceret mirabantur*, although generally the Indicative is preferred. Here, however, the analogy ceases, if we except certain cases of indirect question hereafter to be noticed, and a Homeric construction in relative sentences expressing a *purpose*, which almost disappears from the more cultivated language.

Let us turn now to the Optative in *wishes*; for here, if anywhere, we may look for the primary meaning of this mood. From this use it derives its name; and especially this is its only regular use in independent sentences, except in apodosis with *ἄν*. Here some have been so far misled by the supposed analogy of the Latin, as to translate the Present Optative by the Latin Imperfect Subjunctive; but a slight examination will show that the Present and Aorist Optative are here so far from being secondary tenses of the Subjunctive, that they are equivalent to the *Present Subjunctive* in Latin, and refer to the future, while the Greek Subjunctive cannot even regularly stand in such expressions. Thus *εἴθε εἴην* is *utinam sim*, *O that I may be*; *εἴθε γένοιτο*, *utinam fiat*, *O that it may happen*; whereas *utinam esset* and *utinam factum esset* correspond to *εἴθε ἦν* and *εἴθε γένετο*.

In ordinary protasis and apodosis the same relation is seen. The four Greek forms, *ἐὰν ποιήῃ*, *ἐὰν ποιήσῃ*, *εἰ ποιοίῃ*, and *εἰ ποιήσειε*, find in the Latin Subjunctive only one equivalent, *si faciat*. (For the first two the Latin generally preferred the Future or Future Perfect Indicative.) Here therefore the absurdity of classifying the last two as secondary forms of the first two, in conformity to a Latin analogy, is especially clear. What the Latin analogy would lead us to expect as secondary forms, the equivalents of *si faceret* and *si fecisset*, can be expressed in Greek only by the Indicative. In apodosis the Optative with *ἂν* is equivalent to the primary, not to the secondary, tenses of the Latin Subjunctive; thus, *ποιήσαιμι ႀν* is equivalent to *faciam* (not to *fecissem*, which would be *ποιήσαται ႀν*). Here likewise the Subjunctive cannot be used in Attic Greek. This analogy between the Optative and the *primary* tenses of the Latin Subjunctive might lead us even to the view that the latter ought rather to be called an Optative, for which view there are certainly much stronger reasons than for the opposite one which we are considering.

An Homeric exception to the principles of the last two paragraphs (explained in § 49, 2, Note 6, and § 82, Remark 2 of the present work) has little or no weight in this discussion; for, although we find examples in which the Optative in conditional sentences and wishes is used like the secondary tensæ of the Latin Subjunctive, the ordinary use of the Optative referring to the future in those constructions is perfectly well established in the Homeric language. It would be a mere gratuitous assumption to maintain that the exceptions (like Il. V, 311 and 388) represent the original idiom of the language.

In indirect quotations and questions the Optative is used after past tenses, each tense of the Indicative or Subjunctive in the direct discourse being then changed to the corresponding tense of the Optative. Thus, *εἰπεν ὅτι ἀ δύνατο ποιήσαι*, *he said that he would do what he could*, implies that the direct discourse was *ἀ ἀν δύναμαι ποιῆσω*, *I shall do what I may be able*. Here the first Optative is the correlative of the Subjunctive; but it is quite as often the correlative of the Indicative, as when we say *εἰπεν ὅτι ἀ δύνατο ποιῶν*, *he said that he was doing what he could*, where the direct discourse is *ἀ δύναμαι ποιῶ*, *I am doing what I am able*. One tense of the Optative, the Future, can never represent a Subjunctive, as that mood has no corresponding tense; but it always represents a Future Indicative. Nothing more need be said to show the absurdity of calling this tense a secondary tense of the Subjunctive. The three remaining tenses of the Optative can with no more propriety be called secondary tenses of the Subjunctive than of the Indicative, for they represent both on precisely the same principles. This is especially obvious in regard to the Aorist, which has two distinct meanings in indirect questions, — one when it represents an Aorist Indicative, and another when it represents an Aorist Subjunctive, the direct form. Thus, *ἡγνόει τί ποιήσειεν* may mean either *he*

knew not what he had done, or he knew not what he should do; as the direct question may have been either *τί ἐποίησα*; *what did I do?* or *τί ποιήσω*; (Aor. Subj.), *what shall I do?* Strangely enough, this very class of sentences is supposed to furnish the most striking analogy between the Latin Subjunctive and the Greek Subjunctive and Optative combined. *Non habet quo se veritat* and *non habebat quo se verteret* are indeed equivalent to *οὐκ ἔχει δητη τράπηται* and *οὐκ εἶχον δητη τράποιτο*, but a single example like *ἡρώτων αὐτὸν εἰ ἀναπλεύσειν*, *I asked him whether he had set sail* (DEM. in Polycl. p. 1223, 21), in which *ἀναπλεύσειν* represents an *Aorist Indicative* (*ἀνέπλευσας*;) shows that the argument proves too much. Indirect quotations and questions therefore afford us no more proof that the Optative is a secondary form of the Subjunctive, than that it is a secondary form of the Indicative.

Two tenses of the Indicative, the Imperfect and Pluperfect, have no corresponding tenses in the Optative, so that these are regularly retained in the Indicative in indirect discourse; thus *εἰπεν ὅτι ἐμάχοντο* means *he said that they had been fighting*, i. e. *he said ἐμάχοντο*. A rare exception to the last principle shows conclusively the propriety of the names commonly given to the tenses of the Optative. The want of a tense in the Optative to represent the Imperfect Indicative in examples like the last was naturally felt as a defect; and in the Infinitive and the Participle this want was supplied by using the Present in a new sense to represent the Imperfect, the peculiar use being always denoted by something in the context. In a few instances we find the Present Optative used in the same way to supply the want of an Imperfect, the context making it clear that the tense is not used in its ordinary sense. Such an instance is found in DEM. Onet. I, 869, 12; *ἀπεκρίναντο ὅτι οὐδεὶς μάρτυς παρείη, κομίζοιτο δὲ λαμβάνων καθ' ὅποσον δέοιτο* "Aphobos παρ' αὐτῶν, they replied that no witness had been present, but that Aphobos had received the money from them, taking it in such sums as he happened to want." Here *παρείη* represents *παρῆν*, and *κομίζοιτο* represents *ἐκομίζετο*, which would ordinarily be retained in such a sentence. See § 70, 2, Note 1 (b) of the present work. If now the name of *Imperfect* be given to the Present Optative in its ordinary use, (when it represents a Present of the direct discourse, and is merely translated by an Imperfect to suit the English idiom,) what shall we call this true *Imperfect* Optative, which really represents an Imperfect Indicative, and stands where an Imperfect Indicative is the regular form?

We see then that the Optative was used in the whole class of constructions known as *oratio obliqua*, or *indirect discourse*, as the correlative not merely of the Subjunctive, but also of the Indicative, and that it possessed the power of expressing in an oblique form every tense of both those moods in a manner of which the Latin presents hardly a trace. In fact, this use of the Greek Optative presents one of the most striking examples of the versatility and flexibility of the language, and of its wonderful adaptation to the expression

of the nicest shades of thought of which the human mind is capable. This single use of the mood seems sufficient in itself to prevent us from assigning to it the subordinate rank of a secondary form attached to the Subjunctive.

II ON THE TIME DENOTED BY THE TENSES OF THE INFINITIVE WHEN THEY ARE PRECEDED BY THE ARTICLE AND HAVE A SUBJECT EXPRESSED.

THE able and instructive treatise of Madvig on the two uses of the Aorist Infinitive in Greek (in his *Bemerkungen über einige Punkte der griechischen Wortfügungslehre*, published as a supplement to his *Syntax der griechischen Sprache*) contains the earliest complete statement of the ordinary uses of that tense. The same principle, as far as it refers to indirect discourse, is clearly stated in Sophocles's Greek Grammar (published in the same year, 1847). But with these exceptions, no distinct statement had been made, either in elementary grammars or in more elaborate treatises, of the simple principle which distinguishes the use of the Aorist Infinitive in *βούλεται ἐλθεῖν*, *he wishes to go*, from that in *φησὶν ἐλθεῖν*, *he says that he went*. According to Madvig, however, the use of the Aorist Infinitive as a past tense is not confined to indirect discourse, but extends also to cases in which the Infinitive "has a subject expressed and at the same time is preceded by the article." This principle was too hastily adopted, on Madvig's high authority, in the first edition of the present work; and, as there seemed no good ground for distinguishing the Aorist from the Present Infinitive in similar construction, the general principle was stated, that any tense of the Infinitive could retain its designation of time (as in indirect discourse) when it had at the same time the article and a subject. The same class of sentences which seemed to confirm Madvig's view of the Aorist furnished also examples of the Present, and the use of this tense as an Imperfect made an exception here almost impossible.

A more careful review of all the examples quoted by Madvig, and of all that I have met with in reading since adopting his principle, has convinced me that the Aorist Infinitive here presents no peculiarity, and that it differs from the Present only in the ordinary way, by referring to a single or momentary act rather than to a repeated or continued act. The single example quoted by Madvig in his Syntax (§ 172) to support his principle is DEM. F. L. p. 360, 10, § 61: *τὸ μηδεμίαν τῶν πόλεων ἀλῶναι πολιορκίᾳ μέγιστον ἐστι σημεῖον τοῦ διὰ τούτους πεισθέντας αὐτοὺς ταῦτα παθεῖν*, *the fact that no one of the cities was taken by siege is the greatest proof that they*

suffered these things, &c. In the later treatise he adds THUC. I. 41, τὸ δι' ἡμᾶς Πελοποννησίους αὐτοῖς μὴ βοηθῆσαι, — XEN. Mem. I, 2, 1, Cyr. II, 2, 3, IV, 5, 12, — DEM. Chers. p. 105, 28; § 65, — and ARIST. Nub. 268. It will be seen that all these examples can be explained by the ordinary principle of the Aorist Infinitive stated above; that is, the Infinitive is a mere verbal noun, designating no time of itself, and is referred to special time only by the context, which in these examples happens to refer it to the past. But when the Infinitive with *τοῦ* expresses a *purpose* (where Madvig himself admits an exception), it is referred by the context or by the general meaning of the passage to the future: so in the following example from DEM. Cor. p. 236, 20, § 33, where on Madvig's principle the Infinitive must refer to the past: ἦν ἐν φόβῳ μὴ, εἰ πρὸ τοῦ τοὺς Φωκέας ἀπολέσθαι ψηφίσασθε βοηθεῖν, ἐκφύγοι τὰ πράγματ' αὐτόν, *he was in fear lest, if before the Phocians should be destroyed you should vote to assist them, he might lose control of the business.*

Other cases in which the Aorist Infinitive might seem to retain its force as a past tense are satisfactorily explained by Madvig. On the whole, it would be difficult to establish an exception to the general principle, that the Aorist Infinitive is a past tense only in indirect discourse, when it represents an Aorist Indicative after verbs of *saying, thinking, &c.*

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